

2008-Eckhart Tolle Oprah A New Earth Audiobook Podcast Chapter05

[Speaker 1] (0:00 - 55:27)

CHAPTER FIVE THE PAIN BODY The greater part of most people's thinking is involuntary, automatic, and repetitive. It is no more than a kind of mental static and fulfils no real purpose. Strictly speaking, you don't think.

Thinking happens to you. The statement, I think, implies volition. It implies that you have a say in the matter, that there's choice involved on your part.

For most people, this is not yet the case. I think is just as false a statement as I digest or I circulate my blood. Digestion happens, circulation happens, thinking happens.

The voice in the head has a life of its own. Most people are at the mercy of that voice. They are possessed by thought, by the mind.

And since the mind is conditioned by the past, you are then forced to re-enact the past again and again. The eastern term for this is karma. When you are identified with that voice, you don't know this, of course.

If you knew it, you would no longer be possessed because you are only truly possessed when you mistake the possessing entity for who you are, that is to say, when you become it. For thousands of years, humanity has been increasingly mind-possessed, failing to recognize the possessing entity as not-self. Through complete identification with the mind, a false sense of self, the ego, came into existence.

The density of the ego depends on the degree to which you, the consciousness, are identified with your mind, with thinking. Thinking is no more than a tiny aspect of the totality of consciousness, the totality of who you are. The degree of identification with the mind differs from person to person.

Some people enjoy periods of freedom from it, however brief, and the peace, joy and aliveness they experience in those moments make life worth living. These are also the moments when creativity, love and compassion arise. Others are constantly trapped in the egoic state.

They are alienated from themselves as well as from others and the world around them. When you look at them, you may see the tension in their face, perhaps a furrowed brow, or the absent or staring expression in their eyes. Most of their attention is absorbed by thinking, and so they don't really see you, and they are not really listening to you.

They are not present in any situation, their attention being either in the past or future, which, of course, exist only in the mind as thought-forms. Or they relate to you through

some kind of role they play, and so are not themselves. Most people are alienated from who they are, and some are alienated to such a degree that the way they behave and interact is recognized as phony by almost everyone, except those who are equally phony, equally alienated from who they are.

Alienation means you don't feel at ease in any situation, any place or with any person, not even with yourself. You are always trying to get home, but never feel at home. Some of the greatest writers of the twentieth century, such as Franz Kafka, Albert Camus, T.

S. Eliot and James Joyce, recognized alienation as the universal dilemma of human existence, probably felt it deeply within themselves, and so were able to express it brilliantly in their works. They don't offer a solution, their contribution is to show us a reflection of the human predicament, so that we can see it more clearly.

To see one's predicament clearly is a first step towards going beyond it. The Birth of Emotion In addition to the movement of thought, although not entirely separate from it, there is another dimension to the ego, emotion. This is not to say that all thinking and all emotion are of the ego.

They turn into ego only when you identify with them, and they take you over completely, that is to say, when they become I. The physical organism, your body, has its own intelligence, as does the organism of every other life form. And that intelligence reacts to what your mind is saying, reacts to your thoughts.

So emotion is the body's reaction to your mind. The body's intelligence is, of course, an inseparable part of universal intelligence, one of its countless manifestations. It gives temporary cohesion to the atoms and molecules that make up your physical organism.

It is the organizing principle behind the workings of all the organs of the body, the conversion of oxygen and food into energy, the heartbeat and circulation of the blood, the immune system that protects the body from invaders, the translation of sensory input into nerve impulses that are sent to the brain, decoded there, and reassembled into a coherent inner picture of outer reality. All these, as well as thousands of other simultaneously occurring functions, are coordinated perfectly by that intelligence. You don't run your body.

The intelligence does. It also is in charge of the organism's responses to its environment. Any life form, it is the same intelligence that brought the plant into physical form and then manifests as the flower that comes out of the plant, the flower that opens its petals in the morning to receive the rays of the sun and closes them at night-time.

It is the same intelligence that manifests as Gaia, the complex living being that is planet earth. This intelligence gives rise to instinctive reactions of the organism to any threat or challenge. It produces responses in animals that appear to be akin to human emotions,

anger, fear, pleasure.

These instinctive responses could be considered primordial forms of emotion. In certain situations, human beings experience instinctive responses in the same way that animals do. In the face of danger, when the survival of the organism is threatened, the heart beats faster, the muscles contract, breathing becomes rapid in preparation for fight or flight.

Primordial fear. When being cornered, a sudden flare-up of intense energy gives strength to the body that it didn't have before. Primordial anger.

These instinctive responses appear akin to emotions, but are not emotions in the true sense of the word. The fundamental difference between an instinctive response and an emotion is this. An instinctive response is the body's direct response to some external situation.

An emotion, on the other hand, is the body's response to a thought. Indirectly, an emotion can also be a response to an actual situation or event, but it will be a response to the event seen through the filter of a mental interpretation, the filter of thought, that is to say, through the mental concepts of good and bad, like and dislike, me and mine. For example, it is likely you won't feel any emotion when you are told that someone's car has been stolen, but when it is your car, you will probably feel upset.

It is amazing how much emotion a little concept like my can generate. Although the body is very intelligent, it cannot tell the difference between an actual situation and a thought. It reacts to every thought as if it were a reality.

It doesn't know it is just a thought. To the body, a worrisome, fearful thought means, I'm in danger, and it responds accordingly, even though you may be lying in a warm and comfortable bed at night. The heart beats faster, muscles contract, breathing becomes rapid.

There's a buildup of energy, but since the danger is only a mental fiction, the energy has no outlet. Part of it is fed back to the mind and generates even more anxious thought. The rest of the energy turns toxic and interferes with the harmonious functioning of the body.

Emotions and the Ego The ego is not only the unobserved mind, the voice in the head which pretends to be you, but also the unobserved emotions that are the body's reaction to what the voice in the head is saying. We have already seen what kind of thinking the egoic voice engages in most of the time, and the dysfunction inherent in the structure of its thought processes, regardless of content. This dysfunctional thinking is what the body reacts to with negative emotion.

The voice in the head tells a story that the body believes in and reacts to. Those

reactions are the emotions. The emotions, in turn, feed energy back to the thoughts that created the emotion in the first place.

This is the vicious circle between unexamined thoughts and emotions, giving rise to emotional thinking and emotional story-making. The emotional component of ego differs from person to person. In some egos it is greater than in others.

Thoughts that trigger emotional responses in the body may sometimes come so fast that before the mind has had time to voice them, the body has already responded with an emotion, and the emotion has turned into a reaction. Those thoughts exist at a pre-verbal stage and could be called unspoken, unconscious assumptions. They have their origin in a person's past conditioning, usually from early childhood.

People cannot be trusted, would be an example of such an unconscious assumption in a person whose primordial relationships that is to say with parents or siblings were not supportive and did not inspire trust. Here are a few more common unconscious assumptions. Nobody respects and appreciates me.

I need to fight to survive. There is never enough money. Life always lets you down.

I don't deserve abundance. I don't deserve love. Unconscious assumptions create emotions in the body which in turn generate mind activity and or instant reactions.

In this way they create your personal reality. Your continuously disrupts the body's natural state of well-being. Almost every human body is under a great deal of strain and stress, not because it is threatened by some external factor, but from within the mind.

The body has an ego attached to it and it cannot but respond to all the dysfunctional thought patterns that make up the ego. Thus a stream of negative emotion accompanies the stream of incessant and compulsive thinking. What is a negative emotion?

An emotion that is toxic to the body and interferes with its balance and harmonious functioning. Fear, anxiety, anger, bearing a grudge, sadness, hatred or intense dislike, jealousy, envy all disrupt the energy flow through the body, affect the heart, the immune system, digestion, production of hormones and so on. Even mainstream medicine, although it knows very little about how the ego operates yet, is beginning to recognize the connection between negative emotional states and physical disease.

An emotion that does harm to the body also infects the people you come into contact with and indirectly, through a process of chain reaction, countless others you never meet. There is a generic term for all negative emotions. Unhappiness.

Do positive emotions then have the opposite effect on the physical body? Do they strengthen the immune system, invigorate and heal the body? They do indeed.

But we need to differentiate between positive emotions that are ego generated and deeper emotions that emanate from your natural state of connectedness with being. Positive emotions generated by the ego already contain within themselves their opposite into which they can quickly turn. Here are some examples.

What the ego calls love is possessiveness and addictive clinging that can turn into hate within a second. Anticipation about an upcoming event, which is the ego's over-valuation of future, easily turns into its opposite, let down or disappointment, when the event is over or doesn't fulfill the ego's expectations. Praise and recognition make you feel alive and happy one day.

Being criticized or ignored make you dejected and unhappy the next. The pleasure of a wild party turns into bleakness and a hangover the next morning. There is no good without bad, no high without low.

Ego generated emotions are derived from the mind's identification with external factors which are, of course, all unstable and liable to change at any moment. The deeper emotions are not real emotions at all but states of being. Emotions exist within the realm of opposites.

States of being can be obscured but they have no opposite. They emanate from within you as the love, joy and peace that are aspects of your true nature. The duck with a human mind.

In *The Power of Now* I mentioned my observation that after two ducks get into a fight, which never lasts long, they will separate and float off in opposite directions. Then each duck will flap its wings vigorously a few times, thus releasing the surplus energy that built up during the fight. After they flap their wings, they float on peacefully as if nothing had ever happened.

If the duck had a human mind, it would keep the fight alive by thinking, by story-making. This would probably be the duck's story. I don't believe what he just did.

He came to within five inches of me. He thinks he owns this pond. He has no consideration for my private space.

I'll never trust him again. Next time he'll try something else just to annoy me. I'm sure he's plotting something already.

But I'm not going to stand for this. I'll teach him a lesson he won't forget. And on and on the mind spins its tails, still thinking and talking about it days, months or years later.

As far as the body is concerned, the fight is still continuing, and the energy it generates in response to all those thoughts is emotion, which in turn generates more thinking. This becomes the emotional thinking of the ego. You can see how problematic the duck's life

would become if it had a human mind.

But this is how most humans live all the time. No situation or event is ever really finished. The mind and the mind-mate, me and my story, keep it going.

We are a species that has lost its way. Everything natural, every flower or tree, and every animal have important lessons to teach us if we would only stop, look and listen. Our duck's lesson is this.

Flap your wings, which translates as let go of the story, and return to the only place of power, the present moment. The inability or rather unwillingness of the human mind to let go of the past is beautifully illustrated in the story of two Zen monks, Tanzan and Eikido, who were walking along a country road that had become extremely muddy after heavy rains. Near a village they came upon a young woman who was trying to cross the road, but the mud was so deep it would have ruined the silk kimono she was wearing.

Tanzan at once picked her up and carried her to the other side. The monks walked on in silence. Five hours later, as they were approaching the lodging temple, Eikido couldn't restrain himself any longer.

"Why did you carry that girl across the road?" he asked. "We monks are not supposed to do things like that." "I put the girl down hours ago," said Tanzan. "Are you still carrying her?"

Now imagine what life would be like for someone who lived like Eikido all the time, unable or unwilling to let go internally of situations, accumulating more and more stuff inside, and you get a sense of what life is like for the majority of people on our planet. What a heavy burden of past they carry around with them in their minds. The past lives in you as memories, but memories in themselves are not a problem.

In fact, it is through memory that we learn from the past and from past mistakes. It is only when memories, that is to say, thoughts about the past, take you over completely that they turn into a burden, turn problematic, and become part of your sense of self. Your personality, which is conditioned by the past, then becomes your present.

Your memories are invested with a sense of self, and your story becomes who you perceive yourself to be. This little me is an illusion that obscures your true identity as timeless and formless presence. Your story, however, consists not only of mental but also of emotional memory, old emotion that is being revived continuously.

As in the case of the monk who carried the burden of his resentment for five hours by feeding it with his thoughts, most people carry a large amount of unnecessary baggage, both mental and emotional, throughout their lives. They limit themselves through grievances, regret, hostility, guilt. Their emotional thinking has become their self, and so they hang on to the old emotion because it strengthens their identity.

Because of the human tendency to perpetuate old emotion, almost everyone carries in his or her energy field an accumulation of old emotional pain, which I call the pain body. We can, however, stop adding to the pain body that we already have. We can learn to break the habit of accumulating and perpetuating old emotion by flapping our wings, metaphorically speaking, and refrain from mentally dwelling on the past, regardless of whether something happened yesterday or thirty years ago.

We can learn not to keep situations or events alive in our minds, but to return our attention continuously to the pristine, timeless present moment rather than be caught up in mental movie-making. Our very presence then becomes our identity, rather than our thoughts and emotions. Nothing ever happened in the past that can prevent you from being present now.

And if the past cannot prevent you from being present now, what power does it have, individual and collective? Any negative emotion that is not fully faced and seen for what it is in the moment it arises does not completely dissolve. It leaves behind a remnant of pain.

Children in particular find strong negative emotions too overwhelming to cope with and tend to try not to feel them. In the absence of a fully conscious adult who guides them with love and compassionate understanding into facing the emotion directly, choosing not to feel it is indeed the only option for the child at that time. Unfortunately, that early defense mechanism usually remains in place when the child becomes an adult.

The emotion still lives in him or her unrecognized and manifests indirectly, for example as anxiety, anger, outbursts of violence, a mood, or even as a physical illness. In some cases it interferes with or sabotages every intimate relationship. Most psychotherapists have met patients who claimed initially to have had a totally happy childhood, and later the opposite turned out to be the case.

Those may be the more extreme cases. But nobody can go through childhood without suffering emotional pain. Even if both of your parents were enlightened, you would still find yourself growing up in a largely unconscious world.

The remnants of pain left behind by every strong negative emotion that is not fully faced, accepted, and then let go of, join together to form an energy field that lives in the very cells of your body. It consists not just of childhood pain, but also painful emotions that were added to it later in adolescence and during your adult life, much of it created by the voice of the ego. It is the emotional pain that is your unavoidable companion when a false sense of self is the basis of your life.

Old but still very much alive emotion that lives in almost every human being is the pain body. The pain body, however, is not just individual in nature. It also partakes of the pain suffered by countless humans throughout the history of humanity, which is a history of

continuous tribal warfare, of enslavement, pillage, rape, torture, and other forms of violence.

This pain still lives in the collective psyche of humanity and is being added to on a daily basis, as you can verify when you watch the news tonight or look at the drama in people's relationships. The collective pain body is probably encoded within every human's DNA, although we haven't discovered it there yet. Every newborn who comes into this world already carries an emotional pain body.

In some it is heavier, more dense than in others. Some babies are quite happy most of the time. Others seem to carry an enormous amount of unhappiness within them.

It is true that some babies cry a great deal because they are not given enough love and attention, but others cry for no apparent reason, almost as if they were trying to make everyone around them as unhappy as they are. And often they succeed. They have come into this world with a heavy share of human pain.

Other babies may cry frequently because they can sense the emanation of their mother's and father's negative emotion, and it causes them pain and also causes their pain body to grow already by absorbing energy from the parents' pain bodies. Whatever the case may be, as the baby's physical body grows, so does the pain body. An infant with only a light pain body is not necessarily going to be a spiritually more advanced man or woman than somebody with a dense one.

In fact, the opposite is often the case. People with heavy pain bodies usually have a better chance to awaken spiritually than those with a relatively light one. Whereas some of them do remain trapped in their heavy pain bodies, many others reach a point where they cannot live with their unhappiness any longer, and so their motivation to awaken becomes strong.

Why is the suffering body of Christ, his face distorted in agony and his body bleeding from countless wounds, such a significant image in the collective consciousness of humanity? Millions of people, particularly in medieval times, would not have related to it as deeply as they did if something within themselves had not resonated with it, if they had not unconsciously recognized it as an outer representation of their own inner reality, the pain body. They were not yet conscious enough to recognize it directly within themselves, but it was the beginning of their becoming aware of it.

Christ can be seen as the archetypal human, embodying both the pain and the possibility of transcendence. How the pain body renews itself The pain body is a semi-autonomous energy form that lives within most human beings, an entity made up of emotion. It has its own primitive intelligence, not unlike a cunning animal, and its intelligence is directed primarily at survival.

Like all life forms, it periodically needs to feed, to take in new energy, and the food it requires to replenish itself consists of energy that is compatible with its own, which is to say, energy that vibrates at a similar frequency. Any emotionally painful experience can be used as food by the pain body. That's why it thrives on negative thinking as well as drama in relationships.

The pain body is an addiction to unhappiness. It may be shocking when you realize for the first time that there's something within you that periodically seeks emotional negativity, seeks unhappiness. You need even more awareness to see it in yourself than to recognize it in another person.

Once the unhappiness has taken you over, not only do you not want an end to it, but you want to make others just as miserable as you are in order to feed on their negative emotional reactions. In most people, the pain body has a dormant and an active stage. When it is dormant, you easily forget that you carry a heavy, dark cloud or a dormant volcano inside you, depending on the energy field of your particular pain body.

How long it remains dormant varies from person to person. A few weeks is the most common, but it can be a few days or months. In rare cases, the pain body can lie in hibernation for years before it gets triggered by some event.

The pain body feeds on your thoughts. The pain body awakens from its dormancy when it gets hungry, when it is time to replenish itself. Alternatively, it may get triggered by an event at any time.

The pain body that is ready to feed can use the most insignificant event as a trigger, something somebody says or does, or even a thought. If you live alone or there is nobody around you at the time, the pain body will feed on your thoughts. Suddenly, your thinking becomes deeply negative.

You were most likely unaware that just prior to the influx of negative thinking, a wave of emotion invaded your mind. As a dark and heavy mood, as anxiety, or fiery anger. All thought is energy, and the pain body is now feeding on the energy of your thoughts.

But it cannot feed on any thought. You don't need to be particularly sensitive to notice that a positive thought has a totally different feeling tone than a negative one. It is the same energy, but it vibrates at a different frequency.

A happy positive thought is indigestible to the pain body. It can only feed on negative thoughts, because only those thoughts are compatible with its own energy field. All things are vibrating energy fields in ceaseless motion.

The chair you sit on, the book you are holding in your hands appear solid and motionless only because that is how your senses perceive their vibrational frequency. That is to say, the incessant movement of the molecules, atoms, electrons and subatomic particles that

together create what you perceive as a chair, a book, a tree, or a body. What we perceive as physical matter is energy vibrating, moving, at a particular range of frequencies.

Thoughts consist of the same energy vibrating at a higher frequency than matter, which is why they cannot be seen or touched. Thoughts have their own range of frequencies, with negative thoughts at the lower end of the scale and positive thoughts at the higher. The vibrational frequency of the pain body resonates with that of negative thoughts, which is why only those thoughts can feed the pain body.

The usual pattern of thought creating emotion is reversed in the case of the pain body, at least initially. Emotion from the pain body quickly gains control of your thinking, and once your mind has been taken over by the pain body, your thinking becomes negative. The voice in your head will be telling sad, anxious, or angry stories about yourself or your life, about other people, about past, future, or imaginary events.

The voice will be blaming, accusing, complaining, imagining. And you are totally identified with whatever the voice says, believe all its distorted thoughts. At that point, the addiction to unhappiness has set in.

It is not so much that you cannot stop your train of negative thoughts, but that you don't want to. This is because the pain body at that time is living through you, pretending to be you. And to the pain body, pain is pleasure.

It eagerly devours every negative thought. In fact, the usual voice in your head has now become the voice of the pain body. It has taken over the internal dialogue.

The vicious circle becomes established between the pain body and your thinking. Every thought feeds the pain body, and in turn the pain body generates more thoughts. At some point, after a few hours or even a few days, it has replenished itself and returns to its dormant stage, leaving behind a depleted organism and a body that is much more susceptible to illness.

If that sounds to you like a psychic parasite, you're right. That's exactly what it is. How the pain body feeds on drama.

If there are other people around, preferably your partner or close family member, the pain body will attempt to provoke them, push their buttons, as the expression goes, so it can feed on the ensuing drama. Pain bodies love intimate relationships and families, because that is where they get most of their food. It is hard to resist another person's pain body that is determined to draw you into reaction.

Instinctively it knows your weakest, most vulnerable points. If it doesn't succeed the first time, it will try again and again. It is raw emotion looking for more emotion.

The other person's pain body wants to awaken yours, so that both pain bodies can mutually energize each other. Many relationships go through violent and destructive pain body episodes at regular intervals. It is almost unbearably painful for a young child to have to witness the emotional violence of their parents' pain bodies, and yet that is the fate of millions of children all over the world, the nightmare of their daily existence.

That is also one of the main ways in which the human pain body is passed on from generation to generation. After each episode, the partners make up, and there is an interval of relative peace to the limited extent that the ego allows it. The human pain body will often activate the pain body, particularly in men, but also in some women.

When a person becomes drunk, he goes through a complete personality change as the pain body takes him over. A deeply unconscious person whose pain body habitually replenishes itself through physical violence often directs it towards his spouse or children. When he becomes sober, he is truly sorry and may say he will never do this again, and he means it.

The person who is talking and making promises, however, is not the entity that commits the violence, and so you can be sure that it will happen again and again unless he becomes present, recognizes the pain body within himself, and thus disidentifies from it. In some cases, counseling can help him do that. Most pain bodies want to both inflict and suffer pain, but some are predominantly either perpetrators or victims.

In either case, they feed on violence, whether emotional or physical. Some couples who may think they have fallen in love are actually feeling drawn to each other because their respective pain bodies complement each other. Sometimes the roles of perpetrator and victim are already clearly prescribed the first time they meet.

Some marriages that are thought to be made in heaven are actually made in hell. If you have ever lived with a cat, you will know that even when the cat seems to be asleep, it still knows what is going on, because at the slightest unusual noise its ears will move towards it and its eyes may open slightly. Dormant pain bodies are the same.

On some level they are still awake, ready to jump into action when an appropriate trigger presents itself. In intimate relationships, pain bodies are often clever enough to lie low until you start living together and preferably have signed a contract committing yourself to be with this person for the rest of your life. You don't just marry your wife or husband, you also marry her or his pain body.

And your spouse marries yours. It can be quite a shock when, perhaps not long after moving in together or after the honeymoon, you find suddenly one day there's a complete personality change in your partner. Their voice becomes harsh or shrill as they accuse you, blame you, or shout at you, most likely over a relatively trivial matter.

Or they become totally withdrawn. What's wrong, you ask? Nothing is wrong, they say.

But the intensely hostile energy they emanate is saying, everything is wrong. When you look into their eyes there's no light in them any more. It is as if a heavy veil has descended, and the being you know and love, which before was able to shine through their ego, is now totally obscured.

A complete stranger seems to be looking back at you, and in their eyes there's hatred, hostility, bitterness, or anger. When they speak to you, it is not your spouse or partner who is speaking, but the pain body speaking through them. Whatever they are saying is the pain body's version of reality.

A reality completely distorted by fear, hostility, anger, and a desire to inflict and receive more pain. At this point you may wonder whether this is your partner's real face that you had never seen before, and whether you made a dreadful mistake in choosing this person. It is, of course, not the real face, just the pain body which temporarily has taken possession.

It would be hard to find a partner who does not carry a pain body, but it would perhaps be wise to choose someone whose pain body is not excessively dense. Dense Pain Bodies Some people carry dense pain bodies that are never completely dormant. They may be smiling and making polite conversation, but you do not need to be psychic to sense that seething ball of unhappy emotion in them just underneath the surface, waiting for the next event to react to, the next person to blame or confront, the next thing to be unhappy about.

Their pain bodies can never get enough, are always hungry. They magnify the ego's need for enemies. Through their reactivity, relatively insignificant matters are blown up out of all proportion, as they try to pull other people into their drama by getting them to react.

Some get involved in protracted and ultimately pointless battles or court cases with organizations or individuals. Others are consumed by obsessive hatred towards an ex-spouse or partner. Unaware of the pain they carry inside, by their reaction they project the pain into events and situations.

Due to a complete lack of self-awareness, they cannot tell the difference between an event and their reaction to the event. To them, the unhappiness and even the pain itself is out there in the event or situation. Being unconscious of their inner state, they don't even know that they are deeply unhappy, that they are suffering.

Sometimes people with such dense pain bodies become activists fighting for a cause. The cause may indeed be worthy, and they are sometimes successful at first in getting things done. However, the negative energy that flows into what they say and do, and

their unconscious need for enemies and conflict, tend to generate increasing opposition to their cause.

Usually they also end up creating enemies within their own organization, because wherever they go, they find reasons for feeling bad, and so their pain body continues to find exactly what it is looking for. The Media and the Pain Body If you were not familiar with our contemporary civilization, if you had come here from another age or another planet, one of the things that would amaze you is that millions of people love and pay money to watch humans kill and inflict pain on each other and call it entertainment. Why do violent films attract such large audiences?

There is an entire industry, a large part of which fuels the human addiction to unhappiness. People obviously watch those films because they want to feel bad. What is it in humans that loves to feel bad and calls it good?

The pain body, of course. A large part of the entertainment industry caters to it. So, in addition to reactivity, negative thinking and personal drama, the pain body also renews itself vicariously through the cinema and television screen.

Pain bodies write and produce these films, and pain bodies pay to watch them. Is it always wrong to show and watch violence on television and the cinema screen? Does all such violence cater to the pain body?

At the current evolutionary stage of humanity, violence is still not only all-pervasive but even on the increase, as the old egoic consciousness, amplified by the collective pain body, intensifies prior to its inevitable demise. If films show violence in its wider context, if they show its origin and its consequences, show what it does to the victim as well as the perpetrator, show the collective unconsciousness that lies behind it and is passed on from generation to generation, the anger and hatred that lives in humans as the pain body, then those films can fulfill a vital function in the awakening of humanity. They can act as a mirror in which humanity sees its own insanity.

That in you which recognizes madness as madness, even if it is your own, is sanity, is the arising awareness, is the end of insanity. Such films do exist and they do not fuel the pain body. Some of the best anti-war films are films that show the reality of war rather than a glamorized version of it.

The pain body can only feed on films in which violence is portrayed as normal or even desirable human behavior or that glorify violence with the sole purpose of generating negative emotion in the viewer and so become a fix for the pain-addicted pain body. The popular tabloid press does not primarily sell news but negative emotion, food for the pain body. Outrage screams the three-inch headline or BASTARDS!

The British tabloid press excels at this. They know that negative emotion sells far more

papers than news does. There is a tendency in the news media in general, including television, to thrive on negative news.

The worse things get, the more excited the presenters become and often the negative excitement is generated by the media itself. Pain bodies just love it. The collective female pain body.

The collective dimension of the pain body has different strands in it. Tribes, nations, races, all have their own collective pain body, some heavier than others, and most members of that tribe, nation or race have a share in it to a greater or lesser degree. Almost every woman has her share in the collective female pain body, which tends to become activated particularly just prior to the time of menstruation.

At that time, many women become overwhelmed by intense negative emotion. The suppression of the feminine principle, especially over the past 2,000 years, has enabled the ego to gain absolute supremacy in the collective human psyche. Although women have egos, of course, the ego can take root and grow more easily in the male form than in the female.

This is because women are less mind-identified than men. They are more in touch with the inner body and the intelligence of the organism where the intuitive faculties originate. The female form is less rigidly encapsulated than the male, has greater openness and sensitivity towards other life forms and is more tuned to the natural world.

If the balance between male and female energies had not been destroyed on our planet, the ego's growth would have been greatly curtailed. We would not have declared war on nature, and we would not be so completely alienated from our being. Nobody knows the exact figure because records were not kept, but it seems certain that during a 300-year period, between 3 and 5 million women were tortured and killed by the Holy Inquisition, an institution founded by the Roman Catholic Church to suppress heresy.

This surely ranks together with the Holocaust as one of the darkest chapters in human history. It was enough for a woman to show a love for animals, walk alone in the fields or woods, or gather medicinal plants to be branded a witch, then tortured and burned at the stake. The sacred feminine was declared demonic, and an entire dimension largely disappeared from human experience.

Other cultures and religions, such as Judaism, Islam and even Buddhism, also suppressed the female dimension, although in a less violent way. Women's status was reduced to being child-bearers and men's property. Males who denied the feminine even within themselves were now running the world, a world that was totally out of balance.

The rest is history, or rather, a case history of insanity. This fear of the feminine that could only be described as acute collective paranoia. We could say, of course, men were

responsible.

But then why in many ancient pre-Christian civilizations, such as the Sumerian, Egyptian and Celtic, were women respected and the feminine principle not feared but revered? What is it that suddenly made men feel threatened by the female? The evolving ego in them.

It knew it could gain full control of our planet only through the male form, and to do so, it had to render the female powerless. In time, the ego also took over most women, although it could never become as deeply entrenched in them as in men. We now have a situation in which the suppression of the feminine has become internalized, even in most women.

The sacred feminine, because it is suppressed, is felt by many women as emotional pain. In fact, it has become part of their pain body, together with the accumulated pain suffered by women over millennia through childbirth, rape, slavery, torture and violent death. But things are changing rapidly now.

With many people becoming more conscious, the ego is losing its hold on the human mind. Because the ego was never as deeply rooted in women, it is losing its hold on women more quickly than on men. Certain countries in which many acts of collective violence were suffered or perpetrated have a heavier collective pain body than others.

This is why older nations tend to have stronger pain bodies. It is also why younger countries such as Canada or Australia, and those which have remained more sheltered from the surrounding madness such as Switzerland, tend to have lighter collective pain bodies. Of course, in those countries, people still have their personal pain body to deal with.

If you are sensitive enough, you can feel a heaviness in the energy field of certain countries as soon as you step off the plane. In other countries, one can sense an energy field of latent violence just underneath the surface of everyday life. In some nations, for example in the Middle East, the collective pain body is so acute that a significant part of the population finds itself forced to act it out in an endless and insane cycle of perpetration and retribution, through which the pain body renews itself continuously.

In countries where the pain body is heavy but no longer acute, there has been a tendency for people to try and desensitize themselves to the collective emotional pain. In Germany and Japan, through work, in some other countries through widespread indulgence in alcohol, which, however, can also have the opposite effect of stimulating the pain body, particularly if consumed in excess. China's heavy pain body is to some extent mitigated by the widespread practice of Tai Chi, which amazingly was not declared illegal by the communist government that otherwise feels threatened by anything it cannot control.

Every day in the streets and city parks, millions practice this movement meditation that stills the mind. This makes a considerable difference to the collective energy field and goes some way towards diminishing the pain body by reducing thinking and generating presence. Spiritual practices that involve the physical body, such as Tai Chi, Qigong and Yoga, are also increasingly being embraced in the Western world.

These practices do not create a separation between body and spirit and are helpful in weakening the pain body. They will play an important role in the global awakening. The collective racial pain body is pronounced in Jewish people who have suffered persecution over many centuries.

Not surprisingly, it is strong as well in Native Americans whose numbers were decimated and whose culture all but destroyed by the European settlers. In black Americans, too, the collective pain body is pronounced. Their ancestors were violently uprooted, beaten into submission and sold into slavery.

The foundation of American economic prosperity rested on the labor of four to five million black slaves. In fact, the suffering inflicted on Native and black Americans has not remained confined to those two races but has become part of the collective American pain body. It is always the case that both victim and perpetrator suffer the consequences of any acts of violence, oppression or brutality.

For what you do to others, you do to yourself. It doesn't really matter what proportion of your pain body belongs to your nation or race and what proportion is personal. In either case, you can only go beyond it by taking responsibility for your inner state now.

Even if blame seems more than justified, as long as you blame others, you keep feeding the pain body with your thoughts and remain trapped in your ego. There is only one perpetrator of evil on the planet, human unconsciousness. That realization is true forgiveness.

With forgiveness, your victim identity dissolves and your true power emerges, the power of presence. Instead of blaming the darkness, you bring in the light.

[Speaker 4] (55:30 - 55:31)

End of disc four.

[Speaker 2] (55:32 - 57:30)

Hi everybody, welcome again to class number five in our webcast series about Eckhart Tolle's A New Earth. We're at the halfway mark and I'd like to thank all of you who are committed to this work and make time every week to share this space with us and to give this to yourself. As of today, we've hit nearly 11 million streams and downloads of this series.

That's really uplifting. So together, I believe that we are beginning to create powerful changes in our lives as individuals and then putting that out into the world. Before we get started, I wanted to share something with all of you.

Our friend Elizabeth Lesser of the Omega Institute sent me a poem that I'd like to share with everybody. She sent it to me this week because I, several weeks ago, was talking about being under my trees and sensing the trees and so she emailed me this poem and said, here's a poem to be with your trees. It's called Lost by David Wagner and will be on our website for you to get later.

So listen to this, Eckhart. It says, stand still, the trees ahead and bushes beside you are not lost. Wherever you are is called here and you must treat it as a powerful stranger.

Must ask permission to know it and be known. The forest breathes. Listen.

It answers. I have made this place around you. If you leave it, you may come back again.

Saying, here, no two trees are the same to raven. No two branches are the same to wren. If what a tree or a bush does is lost on you, you are surely lost.

Stand still. The forest knows where you are. You must let it find you.

[Speaker 1] (57:32 - 57:34)

Don't you love that? That's beautiful.

[Speaker 2] (57:34 - 57:45)

Yes. So that's my point, to lead us into silence. Would you like to lead us into silence?

Yes. Eckhart has a call this week, everybody. I told you he's sounding very sexy now.

[Speaker 1] (57:50 - 59:14)

So when we go into silence, another way of putting it is to say we go into the present moment more deeply. So let's approach it from that angle today and say let's take our attention right now into this present moment, no matter what it contains on the surface, no matter what you're perceiving or what you're feeling. You bring your full acceptance to this moment as it is, no matter what form it takes.

And that aligns you with now and takes you into stillness. So that's all we do right now, and so we're still, just for a little while, sensing what the present moment is beyond the forms of the present moment, sensing what the essence of the present moment is because the essence of the present moment is life itself. So it's sensing that life that is the essence of now, which is more than what you see in the now and what you touch in the now.

It's deeper than that. You can only sense it. The external senses cannot perceive it.

So let's do this now and just be in the present moment.

[Speaker 2] (1:00:02 - 1:00:13)

All right. I'm actually finding it easier. The first time we did this, I was like, oh boy, we're going to be quiet for 10 seconds.

Now I think we're going like 40, 50 seconds.

[Speaker 1] (1:00:13 - 1:00:33)

Yes, and another strange thing is when you actually enter the present moment, it's a holy place no matter where you are, and this connects with the poem you read. If you bring your attention to it fully, every place you are is holy. So there's a sacredness to life that you become aware of when you take your attention into the present moment.

[Speaker 2] (1:00:34 - 1:00:49)

What I'm finding too, reading this book and then working with you every week, is that everything starts to be sacred. I mean, everything starts to be. You can find the sacred in the most ordinary of things.

[Speaker 1] (1:00:49 - 1:00:50)

Yes.

[Speaker 2] (1:00:50 - 1:01:19)

And that there is a calmness and a stillness to almost everything if you can get quiet enough yourself to feel it. Yes. Yeah, that's what's happening to me.

Yes. As so many other people are experiencing whatever you're experiencing, how the reading of this book, *The Awakening for You*, is taking on whatever form it does in your life, that's what I'm seeing for myself. Yes.

Yeah. Everything's magical. Yes.

You never have to be bored, ever.

[Speaker 1] (1:01:19 - 1:01:34)

No, no. And the need for artificial stimulus goes when people continuously need to, whenever they get home, they need to switch something on to have some kind of entertainment. You can still enjoy entertainment, but you're not dependent anymore.

[Speaker 2] (1:01:34 - 1:02:43)

On that to fill you up. Yeah. Well, tonight we're discussing chapter five.

So glad we're in the pain body. So I wanted to just start with my idea of an overview of this chapter. You say that in this chapter that the human mind seems to be hooked on me and my story, constant mind chatter that keeps negative emotions alive and personalizes everything.

You say at the beginning of this chapter on page 129, I'm on everybody, that the greatest part of most people's thinking is involuntary, automatic, and repetitive. It's no more than a kind of mental static and fulfills no real purpose. Strictly speaking, you don't think thinking happens to you.

The statement, I think, implies volition, you say. It implies that you have a say in the matter, that there's a voice involved on your part. But really, you say, I think it's just as false a statement as I digest or I circulate my blood.

Digestion happens, circulation happens, thinking happens.

[Speaker 1] (1:02:43 - 1:03:36)

Yeah. So it's becoming aware that thinking happens to you all the time. The key is becoming aware of it.

It's happening to everybody until the awareness occurs, then you are identified with that voice in the head, with its repetitive thought patterns. And that is what most people are trapped in, and it makes up their superficial personality with all the continuous repetitive judgments and likes and dislikes and prejudices and whatever makes up the content of their egoic mind. So people are trapped in that and derive their sense of self from that, which is ultimately insubstantial, conditioned by the past, not who they are.

[Speaker 2] (1:03:36 - 1:03:55)

Absolutely. And you say also in Chapter 5, the pain body, you show how this addiction to being these thoughts in our head, this addiction to these thoughts in our head, to this negativity, is at the root of humanity's problems. On page 137, you write, we are a species that has lost its way.

Yes.

[Speaker 1] (1:03:55 - 1:04:43)

And we are lost, I could say also we are a species lost, we are lost in thought. We've lost ourselves in the mind. So looking for some kind of identity in the movement of thinking without ever really finding it.

So the most important step in any person's awakening is to realize that there is a voice

in their head that doesn't stop speaking. When you realize all this, and then you begin to realize what kinds of things the voice is saying, repetitive judgments and so on, negative thoughts about yourself, about other people, about situations you are in, especially all these repetitive negative thoughts that many people are trapped with, you become aware of that.

[Speaker 2] (1:04:43 - 1:04:48)

Yes, and then you become aware that it's really just the story that you've told yourself about yourself.

[Speaker 1] (1:04:49 - 1:04:49)

Yes.

[Speaker 2] (1:04:49 - 1:04:50)

And that's all it is.

[Speaker 1] (1:04:50 - 1:04:51)

Yes.

[Speaker 2] (1:04:51 - 1:04:52)

All right. That it has no power.

[Speaker 1] (1:04:53 - 1:04:53)

Yes.

[Speaker 2] (1:04:53 - 1:04:55)

Yes. The past has no power over you.

[Speaker 1] (1:04:55 - 1:04:59)

No power. The power comes in with your awareness that there is a voice.

[Speaker 2] (1:04:59 - 1:05:00)

Yes.

[Speaker 1] (1:05:00 - 1:05:04)

Because the awareness is not part of it, and that is part of becoming present.

[Speaker 2] (1:05:04 - 1:05:19)

Yes. One of my favorite quotes of this chapter is, nothing on page 141, nothing ever happened in the past that can prevent you from being present now. And if the past cannot prevent you from being present now, what power does it have?

[Speaker 1] (1:05:19 - 1:05:55)

Yes. Yes. Because many people are so attached to the past that they carry a burden, like carrying a huge sack on your back, a burden.

You're identified with that. And they believe that they're unable to be present because the past prevents them from being present. But it can't do that.

You can step out of the stream of thinking, take your attention into the present, and immediately the past no longer has that power over you.

[Speaker 2] (1:05:55 - 1:08:32)

Because nothing ever happened in the past that can prevent you from being present now. You say that the core of all of this is the pain body. On page 141 we read that any negative emotion that is not fully faced and seen for what it is in the moment it arises does not completely dissolve.

The energy field of old but still very much alive emotion that lives in almost every human being is the pain body. And chapter 5 introduces us to the pain body. Amazing.

You know, when I read this, I thought about my childhood. Now, I've shared my childhood with lots of people, and as a child I was raised by my grandmother for the first six years. And my grandmother used to whip me often, like I used to get beatings on a regular basis.

And it was really a part of our culture, and I know many of you were raised this way too, that not only would you get beaten for almost, you know, for doing nothing, for you broke a glass or you, you know, spoke out of turn or whatever the adults deemed was inappropriate for you in that moment, but I would get beaten, and then I was never allowed to have any emotion about it. I remember feeling many times my grandmother would whip me with switches. She would braid the switches together, and I'd get a whipping.

And then in the middle of whipping me, she'd say, stop your crying, stop your crying. And I'd get whipped until I would stop crying. And then afterwards she would say, you better wipe that pout off of your face.

You better put a smile on your face. So you'd have to now act as though the beating that you just had didn't happen. And when I read this, that any negative emotion that is not fully faced and seen for what it is in the moment it arises does not completely dissolve.

It leaves behind a remnant of pain. I realized that that pain of not being able to express the emotion, of just being able to be angry. I mean, now I see kids today when their parents say something and they don't like it, the kids can say, I don't like you, or that upset me, or, you know, God forbid I hate you, which, you know, in my culture was never allowed.

You had to suppress that, whatever you're feeling. If you're beaten, wipe that pout off of your face, wipe your tears, stop crying right now. And so that would be a huge pain body that I would end up carrying, especially as a child, because you say children especially carry it.

[Speaker 1] (1:08:32 - 1:08:41)

So did you find then that as you grew up that there was a lot of unexpressed negative emotion in you?

[Speaker 2] (1:08:41 - 1:09:08)

I didn't, it wasn't unexpressed, it was repressed ability to, it's what caused me to have the disease to please for so long, a desire to please everybody, because the ability to say in the moment, this upsets me, or this really bothers me, or what you're doing I don't like, was not something I felt I could do for the longest time.

[Speaker 1] (1:09:08 - 1:09:18)

Yes, yes. So all these negative remnants of negative emotions, they become, they accumulate in the body.

[Speaker 2] (1:09:19 - 1:09:20)

I ate mine.

[Speaker 1] (1:09:20 - 1:09:21)

Yes.

[Speaker 2] (1:09:21 - 1:09:21)

Yes.

[Speaker 1] (1:09:23 - 1:11:15)

Yeah, yeah. And then together they form what I call, because we need to realize that any emotion that you have is a form of energy that's acceptable I think to most people, just as every thought you have is a form of energy, every thought is energy, so there's nothing spooky about that. So when I say that the pain body can be considered almost an entity in its own right that lives in you, some people find that's a little spooky, but all

that I'm trying to say is here that it's an energy form.

Entity is another word for it. So an energy form lives in you that you may not be aware of all the time because some of the time it is dormant, and it's only active for a certain percentage of time. So first realization is that there is something in me that seeks unhappiness, that seeks unpleasant experiences, that seeks more negativity, because it feeds on those things.

Those things, negative thoughts, will feed the pain body. That is one of the favorite ways pain body to feed, it's your own thinking. So this is very important for people to realize, to observe within themselves that periodically in many people an addiction to negativity arises.

And if you can recognize that as it arises, then you're no longer totally at the mercy of it.

[Speaker 2] (1:11:15 - 1:11:18)

Right, because the awareness dissipates it.

[Speaker 1] (1:11:18 - 1:11:18)

Yes.

[Speaker 2] (1:11:20 - 1:11:56)

And so back to this point though, whenever there is negativity in your life that you never fully dealt with, that negativity, the energy of that negativity has to go someplace. And you're saying where it goes is inside us. And for me, everybody knows I've struggled with my weight for years, for me that's the form that it takes.

For a lot of other people it makes them outwardly angry or negative toward other people. But it has to take some form. For some people it makes them sick, makes them ill.

[Speaker 1] (1:11:56 - 1:12:40)

Yes. And a very frequent manifestation of it, perhaps the most frequent manifestation of the pain body, is in intimate relationships, where periodically partners have to go through their drama. They have to reenact drama every few weeks, in some cases every few days.

They go through intense emotional negativity. And usually the pain body awakens first in one, in either the man or the woman first. And when the pain body awakens, it wants some kind of reaction, negative emotional reaction.

[Speaker 2] (1:12:40 - 1:12:41)

That from the other person.

[Speaker 1] (1:12:41 - 1:13:11)

Because it feeds on it. So many people have realized when they've spoken about it, there is, oh yes, this is happening in our relationship, that periodically the need, the pain body arises, and it then will attempt to push the partner's buttons, as they're called in some forms of psychotherapy. They say pushing the person's buttons means the pain body knows exactly what buttons to push in your partner, buttons that will certainly bring a negative reaction.

[Speaker 2] (1:13:11 - 1:13:26)

Now is the pain body ultimately this feeling of not being good enough? Is the pain body there because of a feeling of not being worthy, of not knowing its sense of presence or consciousness? Is that why it's the pain body?

[Speaker 1] (1:13:26 - 1:13:48)

Well, it's the emotional aspect of the ego. So really pain body is part of the ego, and it's a very unhappy entity. But because its very existence consists of this unhappy vibration, it does not want an end to its unhappiness, because an end to its unhappiness is the end to the pain body.

[Speaker 2] (1:13:48 - 1:13:54)

Got it. Got it. Linda is Skyping us from her den.

Hello. Hi.

[Speaker 4] (1:13:54 - 1:13:54)

Hi.

[Speaker 2] (1:13:55 - 1:14:04)

How are you, Oprah? Is that a yellow den you have there? Yellow?

Yes. Yes, it's gorgeous. In Silver Spring, Maryland, she has a question about the pain body and her sister.

[Speaker 4] (1:14:05 - 1:15:47)

I do. And thank you, Oprah, so much for this. I first encountered your book, Mr. Choli, in 2005, and have read it at least four times. And so when Oprah picked it, I was so excited. You write on page 148 that the pain bodies love intimate relationships and families, because that is where they get most of their food. And that really resonated for me.

I had a huge aha moment, because I have a sister who has always interacted with everyone in the family in a very dramatic way. And I always considered her to be a drama queen who would rather have a problem than solve a problem. But after reading this chapter, it helped me so much understand more about her and what was going on and why she was interacting with us the way that she is.

My question is, now that I've seen that, of course I wanted to call her and have her read the book, but you've already talked about how sometimes that's not necessarily the best way to approach people. But what is the way? How can I really reconnect the family?

She is separated from our family. She's separated from her children, from us, and we have no relationship at all. And it's really tragic.

And I want to do something to help bring us back together and don't know what to do.

[Speaker 1] (1:15:48 - 1:15:53)

So at the moment you have no contact with her at all?

[Speaker 4] (1:15:53 - 1:16:09)

She has totally withdrawn everything. I do send her emails every month or so just to check in. Sometimes she responds, but very terse and cold.

Most times not.

[Speaker 1] (1:16:10 - 1:17:59)

Well, the... I'm sorry. I hope an opportunity will arise for you to get together at some point so you can continue to invite her if there's an event at home or whatever and then just be open.

But when she does come, it's very important for you not to buy into her drama. I don't know whether this happened in the past, whether she used to draw other family members into her drama. That's usually the tendency.

So now when you meet her again, then you will realize, of course, you will be in a different state of consciousness because you will see that what she is suffering from is the disease of the pain body. And that is not part of who she actually is in truth. So you can be there as a very compassionate presence.

And when the drama arises again, as it will, because her pain body will be very active again when she meets you or any family member, when it happens again, it is very unlikely that you will find yourself forced to react to the pain body because you will be present. So you can simply recognize the pain body in her without the need, as that was there in the past, the need to react to it and therefore buy into her drama and feed her

drama. And that will be a very strange experience for her.

Somebody who simply accepts her the way she is and if accusations come at you, whatever she does, you did this or whatever form the drama takes.

[Speaker 4] (1:17:59 - 1:18:00)

You sound like you know her.

[Speaker 1] (1:18:00 - 1:18:47)

I know the pain body. They're all the same basically. So then you can simply accept that she is suffering from this and simply be there as a compassionate presence without reacting.

Allow her to be in her pain body. And that means the drama cannot sustain itself for very long if only one person plays the drama. It needs two.

So you're not feeding her pain body anymore and then see what happens. She may be confused. I've experienced that quite a few times when people came up to me with heavy pain bodies.

[Speaker 2] (1:18:47 - 1:19:08)

It's a story that you tell in this chapter about the friend who comes to your house and she has all the papers and she's complaining. And she doesn't know what to do and she lays out all the papers and she's complaining, complaining, complaining. And Eckhart basically says nothing but just listens and is the presence there for her.

And finally she picks up her papers, confused, and goes home and the next day says, What did you do to me?

[Speaker 1] (1:19:08 - 1:19:33)

Yes. But don't underestimate the pain body's ability to make you unconscious again, to push some kind of button and you will find yourself reacting again because pain bodies are very cunning, very clever. And they know exactly what will make you unconscious and what will make you react.

[Speaker 2] (1:19:33 - 1:19:37)

You speak of it like it's a creature that's like an alien force inside of us.

[Speaker 1] (1:19:37 - 1:19:39)

Yes, that's how I see it. Really?

[Speaker 2] (1:19:40 - 1:19:51)

But you see that, Linda, that this then becomes your sacred spiritual journey. This is a part of your spiritual journey to not be drawn into the drama.

[Speaker 4] (1:19:52 - 1:20:09)

Well, it's so interesting you put it that way, Oprah, because that's what I've kind of come to the conclusion that this is part of my awakening. My role in my family is to kind of be the one to help her get out of this.

[Speaker 2] (1:20:09 - 1:20:17)

And not by judging and not by telling her to, but by being that which you wish to emulate.

[Speaker 4] (1:20:18 - 1:20:20)

Yeah, and that's the hard part.

[Speaker 2] (1:20:20 - 1:20:21)

Yeah, that's hard.

[Speaker 4] (1:20:21 - 1:20:26)

Not judging, because I guess that's the part of the pain body that she activates in me.

[Speaker 2] (1:20:26 - 1:20:32)

Your pain body wants to say, who do you think you are? Exactly. I know, I've been there.

[Speaker 1] (1:20:33 - 1:21:14)

And of course when the pain body takes over a person, the whole personality becomes transformed. And sometimes people are shocked when they marry somebody or they start living with somebody, and this lovely man or woman that they loved so much, one morning suddenly he or she turns into a little monster. And the total energy shift in them, a complete change of energy, like it's truly as if they were possessed by a completely different, very negative personality.

And that comes as a shock often to people when they start living together.

[Speaker 2] (1:21:14 - 1:21:14)

Yeah.

[Speaker 1] (1:21:15 - 1:21:23)

And again, it doesn't mean that necessarily that you chose the wrong person to live with, it just means for the first time you experienced... The pain body showed up.

[Speaker 2] (1:21:23 - 1:21:31)

...that person's pain body. And also what we were talking about in the last chapter, you were playing a role up until then. You were playing the role, I am in love with you.

[Speaker 1] (1:21:31 - 1:21:31)

Yes.

[Speaker 2] (1:21:32 - 1:21:36)

And often love, you say, is about your own possessiveness.

[Speaker 1] (1:21:36 - 1:21:36)

Yes.

[Speaker 2] (1:21:36 - 1:21:36)

Yes.

[Speaker 1] (1:21:37 - 1:21:49)

And so the roles are easy to play as long as you're not living together, then you can sustain the roles. But when you start living together, very soon the roles cannot be played anymore.

[Speaker 2] (1:21:49 - 1:22:00)

And also that's why I was thinking with the pain bodies, what happens on a lot of holidays, Linda, you've seen this in families, everybody comes together and you have all those pain bodies in a room.

[Speaker 7] (1:22:00 - 1:22:01)

Oh, yeah.

[Speaker 2] (1:22:01 - 1:22:07)

Clashing. Clashing and reacting to one another and all living about the past.

[Speaker 1] (1:22:07 - 1:22:07)

Oh, yes.

[Speaker 2] (1:22:07 - 1:22:11)

Because that's what the coming together for families is about.

[Speaker 1] (1:22:11 - 1:22:22)

Thanksgiving and Christmas Day are the best day for the pain bodies because... Everywhere. And often the families go through the same thing year after year.

[Speaker 2] (1:22:22 - 1:22:27)

Really? Thank you, Linda, for bringing that up. Thank you so much.

[Speaker 4] (1:22:27 - 1:22:31)

And I will listen to the rest of the class. Thank you so much for the opportunity.

[Speaker 2] (1:22:31 - 1:22:54)

Thank you for bringing that up for us. Yeah. And often, yeah, the reason why you have all these pain bodies clashing Thanksgiving on the major holidays, they come together, and people have an image in their mind, the courier and Ives, the painting of what they want the Thanksgiving dinner to be, and instead it becomes something different because everybody's bringing their past.

[Speaker 1] (1:22:55 - 1:22:55)

Yes.

[Speaker 2] (1:22:55 - 1:22:57)

Living that moment through their past.

[Speaker 1] (1:22:57 - 1:23:00)

Yes, yes. That's amazing.

[Speaker 2] (1:23:00 - 1:23:03)

So how do we change that this Thanksgiving?

[Speaker 1] (1:23:03 - 1:23:20)

Well, it just takes one person to be present and one person not to participate in this. So when next event happens, family gathering, whatever it is, then you will see the usual comments will be made.

[Speaker 2] (1:23:20 - 1:23:21)

That's right.

[Speaker 1] (1:23:21 - 1:23:24)

And the usual reactions will happen.

[Speaker 2] (1:23:25 - 1:23:27)

Can you believe he did? Yes, yes.

[Speaker 1] (1:23:28 - 1:24:07)

Or you visit your parents and your parents don't fully approve of you and then they say, well, you remember 10 years ago, I told you you should have done that. You would be better off now if you had done that. And again, immediately, if you're not present, pain body will arise and become defensive.

Anger will arise. And you're in it. You're drawn into the drama.

Yes. So it requires great alertness not to be drawn in. Right.

So because we don't underestimate the pain body's ability to draw in sometimes even very present people can still be drawn in.

[Speaker 2] (1:24:08 - 1:24:24)

And you were saying that it happens in intimate situations, in family situations more often than not, because I would suppose it's because out in the world, everybody's trying to be at least on their best behavior. A lot of people who are taking this class, you know, are working people who see it in their jobs every day with people.

[Speaker 7] (1:24:24 - 1:24:25)

Yes, yes.

[Speaker 2] (1:24:25 - 1:25:01)

Every day. I love on page 134 when you say, although the body is very intelligent, it cannot tell the difference between an actual situation and the thought. It reacts to every thought as if it were a reality.

It doesn't know it's just a thought. To the body, a worrisome, fearful thought means I'm in danger and it responds accordingly, even though you may be lying in a warm and comfortable bed at night. The heart beats faster, muscles contract, breathing becomes rapid.

There's a buildup of energy, but since the danger is only a mental fiction, the energy has no outlet. The rest of the energy turns toxic, interferes with the harmonious functioning of the body.

[Speaker 1] (1:25:01 - 1:25:01)

Yes.

[Speaker 2] (1:25:01 - 1:25:04)

So that's what you said weeks ago about worry.

[Speaker 1] (1:25:05 - 1:25:05)

Yes.

[Speaker 2] (1:25:06 - 1:25:06)

Yeah.

[Speaker 1] (1:25:06 - 1:25:15)

To see in oneself when worry arises, what we call worry, is simply repetitive negative thought patterns.

[Speaker 2] (1:25:15 - 1:25:23)

That's right. And your body doesn't know the difference, and so all of that energy is inside your body, and that's what makes people sick.

[Speaker 1] (1:25:23 - 1:26:10)

Yes, yes. So it's very important to clear up your mind so that you stop the continuous negativity of the egoic self-talk, as we call it. So recognize it, and then step out of that stream of thinking.

Use any device you can. I recommend device number one to step out of the stream of negative thinking, come into the present moment, take one or two conscious breaths. Ah, you've stepped out of the stream of thinking.

Or feel the inner body, feel the aliveness in your arms, your hands, your legs. Put your attention there.

[Speaker 7] (1:26:10 - 1:26:11)

Right.

[Speaker 1] (1:26:11 - 1:26:32)

You've stepped out of the stream of thinking. Or look at something and bring your full consciousness to the active perception. For example, a tree or a flower, anything natural is best.

Look at anything natural, give it your full attention, that takes you out of the stream of thinking. Or any natural sound, a bird, the wind.

[Speaker 2] (1:26:32 - 1:26:33)

To bring you back, really.

[Speaker 1] (1:26:33 - 1:26:43)

Or bring you back to the present. These are all little ways in which you can step out of the stream of competitive thinking.

[Speaker 2] (1:26:43 - 1:27:06)

In the story on page 137, The Duck with the Human Mind, love that story. You talk about how the human mind creates a me and a my story that keeps negative emotions alive and personalizes everything and has ultimately led our entire species to a precipice. So, tell us the duck story.

What lessons it has for all of us as humans.

[Speaker 1] (1:27:07 - 1:27:58)

I was writing The Power of Now and writing about accumulated emotions. And then I was taking a break and went into the park and sat on a bench by a pond and I saw two ducks approaching on the pond and suddenly, maybe one duck got too close to the other. Suddenly, they started getting into a fight.

It lasted for about 30 seconds and then they both separated, swam off in opposite directions. They were still agitated, both of them. And then both ducks kind of lifted themselves up on the water and vigorously flapped their wings a few times.

They almost stood up on the water and went... And then suddenly, they were totally peaceful again and swam off.

[Speaker 2] (1:27:58 - 1:28:00)

They were doing cleansing breaths.

[Speaker 1] (1:28:00 - 1:28:00)

Cleansing.

[Speaker 2] (1:28:00 - 1:28:01)

Which we did from Russia last night.

[Speaker 1] (1:28:03 - 1:28:50)

And I realized at that moment I had actually been writing about this and the ducks were showing me how they let go of what otherwise would have become accumulated negativity in the body. Wow. And so their instinctive natural intelligence takes over and then I realized they all do it.

And all the ducks after a fight do that. And immediately... It's like clearing their wings.

Clearing. The energy gets dissipated. Wow.

And they are totally peaceful afterwards. And then, of course, they don't have the human mind which repeats the story of what this duck did to me and what I'm going to do to this duck next time or I'm never going to get close to her anymore. Whatever the story is.

[Speaker 2] (1:28:50 - 1:28:53)

How dare you come over to my side of the pond again.

[Speaker 1] (1:28:53 - 1:29:11)

And then talk to other ducks about what that duck did to you. And all the story making... Because the story making that still goes on in the human mind keeps the old emotion alive.

Yes. So you relive it. Again, the negativity is relived.

The body believes it's still happening.

[Speaker 2] (1:29:11 - 1:29:12)

Yes.

[Speaker 1] (1:29:12 - 1:29:14)

Because the body believes in what your mind is thinking.

[Speaker 2] (1:29:14 - 1:29:20)

Because although the body is intelligent, it cannot tell the difference between an actual situation and a thought.

[Speaker 1] (1:29:20 - 1:29:34)

Yes. So whatever thoughts you are holding, your body believes that is your reality. And the corresponding emotions will arise.

Wow. And the corresponding physical states of contraction will be there.

[Speaker 2] (1:29:34 - 1:29:34)

Wow.

[Speaker 1] (1:29:35 - 1:29:40)

So this is how... That was the duck's lesson. So I put it into the book.

[Speaker 2] (1:29:40 - 1:29:56)

That's right. I mean, and we see so many people... I know I have friends who've been through divorce and they live and still, you know, hating their ex-spouse and talking about their ex-spouse and what their ex-spouse did to them and, you know, years after the spouse is gone.

Yes.

[Speaker 1] (1:29:56 - 1:29:59)

And so that keeps it alive as if it were still happening.

[Speaker 2] (1:30:00 - 1:30:00)

As if it were still happening.

[Speaker 1] (1:30:01 - 1:30:02)

And there's an addictive quality...

[Speaker 2] (1:30:02 - 1:30:03)

And that's in your mind.

[Speaker 1] (1:30:03 - 1:30:13)

In the mind. And it's addictive. There's an addictive quality to that.

You need to see it in yourself to see that it's still the case for some people who are listening to us.

[Speaker 2] (1:30:13 - 1:30:17)

So it's like the monks. Tell the monk story. I like the monk story.

The two monks.

[Speaker 1] (1:30:17 - 1:30:18)

Yes.

[Speaker 2] (1:30:18 - 1:30:20)

And the one monk picks up the girl on the road.

[Speaker 1] (1:30:21 - 1:31:19)

Yes. That's the story of two monks on a pilgrimage and they come across, in a village, they come across a young 17-year-old girl with a long kimono trying to cross a very muddy road but she's not daring to step into the mud. So one monk picks her up, carries her across the road through the mud, puts her down, and so the monks walk on in silence for another four or five hours just practicing noble silence.

And then after four or five hours they're getting close to their destination. One monk says to the monk who had picked up the girl, Oh, you know, you shouldn't have done that because we monks are not supposed even to touch women so you really shouldn't have picked up that girl. You're not supposed to do that.

The other monk says, Oh, are you still carrying that girl? I put her down hours ago. So the other monk was still carrying the girl, the event, in his head.

[Speaker 2] (1:31:19 - 1:31:20)

Four hours later.

[Speaker 1] (1:31:20 - 1:31:22)

And for four hours he was walking with this burden.

[Speaker 2] (1:31:23 - 1:31:23)

Yes. Right.

[Speaker 1] (1:31:24 - 1:31:30)

That shows the reluctance of the human mind to let go of the past.

[Speaker 2] (1:31:31 - 1:31:41)

Yeah. So how many of us reading this chapter are not carrying things from four hours ago but carrying things from four years and 40 years ago?

[Speaker 1] (1:31:41 - 1:31:41)

Yes.

[Speaker 2] (1:31:41 - 1:31:44)

People are still holding on to what was done to them.

[Speaker 1] (1:31:44 - 1:31:45)

Yes.

[Speaker 2] (1:31:45 - 1:31:45)

Yeah.

[Speaker 1] (1:31:45 - 1:31:57)

Yes. That's a dreadful burden. It's like carrying a useless weight around with you.

And some people carry it from all their lives. And they even derive some identity from that.

[Speaker 2] (1:31:58 - 1:31:58)

Right.

[Speaker 1] (1:31:58 - 1:31:59)

Right.

[Speaker 2] (1:31:59 - 1:32:10)

I had to learn years ago to let go of what had happened to me as a child because what I realized, you know, my grandmother, the people who took care of me, did the best they knew how to do at the time.

[Speaker 1] (1:32:10 - 1:32:10)

Yes.

[Speaker 2] (1:32:11 - 1:32:13)

And if they had known better, they would have done better.

[Speaker 1] (1:32:13 - 1:32:36)

Yes. And that is always the case. Whatever humans have done to you, it's always they didn't know any better because they could only act according to their level of consciousness.

Nobody can act beyond their level of consciousness. So you cannot expect your parents, if you believe they did something that was wrong, you cannot expect your parents to have acted beyond their level of consciousness.

[Speaker 2] (1:32:36 - 1:32:37)

Because that's all they knew.

[Speaker 1] (1:32:37 - 1:32:50)

Yes. Jesus on the cross said it all when he says, forgive them for they know not what they do, which means they are unconscious. So when you realize that, you naturally forgive.

[Speaker 2] (1:32:50 - 1:32:51)

That's what Jesus meant.

[Speaker 1] (1:32:51 - 1:32:56)

Yes. If he had lived now, he probably would have said they are unconscious. They don't know.

[Speaker 2] (1:32:56 - 1:33:02)

Okay. Well, Roz is on the phone from Sydney, Australia and has a question about the pain body and grief. Hello, Roz.

[Speaker 5] (1:33:03 - 1:33:36)

Hi, Oprah. Hi, Eckhart. Can I start by saying thank you both so much for helping to make my life feel lighter and less stressful?

That's amazing. And for taking the time to answer all our questions. But in regard to the pain body, I'd like to clarify, how do we honor the memory of our loved ones who have died and that we shed tears for and not add to our pain body?

I'm trying to work out, are we adding to our pain body or is this the type of sorrow from the state of being?

[Speaker 2] (1:33:37 - 1:33:41)

You mean the ability to grieve or not? Yeah.

[Speaker 5] (1:33:42 - 1:34:19)

Well, the best way I can describe it is I lost my dad six years ago and most of the time I think of him and I have a smile on my face. But sometimes the tears flow for what I think is no apparent reason. Intellectually, I know crying won't bring him back and I can't change the past, but the tears just come.

So am I adding to my pain body by doing that? I feel I'm honoring my father's memory, but I'm sad at the time. So is that a negative emotion or is that something deeper down inside that is a natural thing and it's a part of my being?

[Speaker 1] (1:34:19 - 1:36:54)

There's a natural mourning, of course, that happens when a loved one passes away. With some people, that also can turn into pain body. For example, that would be the case if there's an excessive or exaggerated amount of sadness or depression.

Some people, after a loved one dies, go through years of debilitating depression or they develop even extreme anger. That is also quite frequent that people develop anger when a loved one dies. Those are instances when the pain body becomes activated through the death of a loved one.

But that does not seem to be the case with you. So to allow mourning to happen when it happens can actually be a beautiful thing. Observe what your mind is doing and what kind of thoughts your mind is generating when you go through these periods of sadness or crying.

Maybe your mind is not saying much at all. Maybe there's just emotion, and that can be quite beautiful, simply to allow this emotion of sadness, which is natural after all when somebody has passed away or when you remember a loved one, allow this emotion of sadness to be there. You may actually find that underneath the sadness there's still some peace.

When you allow the emotion of mourning to be there, then you realize that underneath the seemingly negative emotion there's still a deeper peace. I found that when my parents passed away a year and a half ago, both of them within a few months, the sadness came, some tears came periodically, and yet through the acceptance of the emotion there was an underlying peace that was deeper even than the sadness. And that comes with the acceptance of the emotion, and that's important for you.

So I don't believe that in your case this is the pain body, but I would suggest that you observe, or perhaps you can tell me now, what kind of thoughts your mind produces when you go through these periods of sadness or weeping. What does your mind say?

[Speaker 5] (1:36:55 - 1:37:35)

Well, usually at the end I end up smiling again. It's just that I wonder whether the tears were a negative thing, or no, I don't suppose tears are a negative thing, but there are just times when I suppose it's that sense of loss that comes with it, which I know in a way is adding pain to your life, but it's something you just, I don't know, how do you explain the void you feel inside when you lose someone. Admittedly, I'm not getting depressed about it, thank God, but I just wondered whether logically I was adding pain to my life or whether it just is something that if you can stay detached and observe, you realize it's just a part of who you are.

[Speaker 2] (1:37:36 - 1:38:44)

I think it is a part of who we are, and I recently just lost a loved one who happened to be a four-legged animal, my beloved little Sophie I lost. Sophie died? Oh, I'm sorry to hear that.

Yes, and unless you have an animal who's a member of your family, a lot of people don't understand, but she was a member of my, she was as close to me as anybody has ever been in my life, and I will have to say that I miss her little body, and I miss the, as I know you do with your loved one, I miss the physicality of her because she slept with me every single night, came to work with me every single day, has been at every event for the past 13 years, so I miss her physical body, but I actually feel closer to her, to the spirit of her, to the soul of her. I feel that the density of the body has allowed the spirit of her to be with me in a way that I never could really fully appreciate or absorb, so I actually feel closer to her.

I feel the love that she was in a way that I didn't even feel when she was alive.

[Speaker 1] (1:38:44 - 1:38:45)

Yes, yes.

[Speaker 2] (1:38:45 - 1:38:47)

Did you sense that with your parents too?

[Speaker 1] (1:38:47 - 1:38:47)

Yes, yes.

[Speaker 2] (1:38:47 - 1:38:49)

So that's the peace you're talking about.

[Speaker 1] (1:38:49 - 1:38:49)

Yes.

[Speaker 2] (1:38:49 - 1:39:09)

And actually she died on the second night that we were doing this, on March the 10th, and I went home in the middle of the day. She died early in the morning. I cried all afternoon.

I came here and allowed myself to be, to accept it, to go to that place where, all right, she's gone.

[Speaker 7] (1:39:10 - 1:39:10)

Yes.

[Speaker 2] (1:39:11 - 1:39:16)

She's gone. I'm not going to say, oh, why is she gone? Oh, all right, she's gone.

[Speaker 1] (1:39:16 - 1:39:18)

Yes, and that's the acceptance.

[Speaker 2] (1:39:18 - 1:39:20)

And a peace comes with that.

[Speaker 1] (1:39:20 - 1:40:10)

Yes, because the void is the word, because a void is left when the form that was there, the body that was there, suddenly is no longer. And that's the void. Now the void, when it's resisted, and it is resisted especially by the ego, the ego hates it.

The ego doesn't want the void to be there. But when you can accept that now there is the void instead of the body, then something else shines through that void which is formless. Right.

So where the form once was, the formless can now shine through. Absolutely. And that's the beauty, and that's the grace that is hiding behind death or death of whatever kind.

So there's always that. You have to look for that. I see that.

[Speaker 2] (1:40:11 - 1:40:13)

I see that. Do you see that, Roz?

[Speaker 5] (1:40:14 - 1:40:17)

Yeah, that's inspirational. That natural morning makes me feel better now.

[Speaker 2] (1:40:17 - 1:40:40)

And what happens is, Roz, if we spend our time, I always say when somebody you love dies, you now have an angel you know. You can call the angel formless or consciousness or being or whatever. But what happens is so many people are just caught up in the grief of it and the loss of it and resisting and wanting it to be the way it was.

[Speaker 1] (1:40:40 - 1:40:41)

Yes.

[Speaker 2] (1:40:41 - 1:40:49)

Trying to hold on to the way it was instead of accepting what is, and they don't allow the grace of the formless to come through.

[Speaker 1] (1:40:50 - 1:40:53)

Then the grace cannot come through. That's right. I got that.

[Speaker 2] (1:40:53 - 1:41:41)

I hope you got that too, Roz. Yeah, thank you. That was lovely.

I really appreciate that. God bless you both. God bless you.

I love when you say that sometimes understanding the science for me, sometimes understanding the science behind these concepts as you're talking about makes it easier. And you say on page 146, all things are vibrating energy fields in ceaseless motion. The chair you sit on, the book you're holding appears solid and motionless only because that's how our senses perceive their vibrational frequency.

That is to say the increased movement of the molecules. And so we're all vibrating at different frequencies. And the vibrational frequency of the pain body resonates with that of negative thoughts.

[Speaker 1] (1:41:41 - 1:41:46)

Yes. Negative thoughts and other negative emotions coming from other people.

[Speaker 2] (1:41:47 - 1:42:45)

And then I love that you say this on page 152. You write on page 152. I think this is great here.

If you were not familiar with our contemporary civilization, if you had come here from another age or another planet, one of the things that would amaze you is that millions of people love and pay money to watch humans kill and inflict pain on each other and call it entertainment. When I read that, I thought, yeah, if you're from another planet, you would think, what is that? So what is that that people love that?

I mean the most violent movies, particularly this year for Academy Awards, most of the movies were violent movies, destructive, all those pain bodies up there on the screen. And what is it about a lot of the public that enjoys that?

[Speaker 1] (1:42:46 - 1:43:40)

Well, if it's in some cases violence may be actually helpful to see because it shows the

human madness. If it shows the wider context in which violence happens, if it shows the psychological dysfunction behind violence, then it can be helpful. But most of these movies contain violence that is actually meant to feed the pain body.

And it is the pain body in the viewers who enjoy those films that enjoys the violence. So it's not actually the people themselves who pay money to see these movies. It's the pain body in them that feeds on the violence that it watches.

And the people who produce these movies probably...

[Speaker 2] (1:43:40 - 1:43:41)

Your pain bodies are writing them.

[Speaker 1] (1:43:41 - 1:43:47)

The pain bodies write them. The pain bodies write the movies, the pain bodies produce them, and the pain bodies watch them.

[Speaker 2] (1:43:48 - 1:43:58)

Well, this comes from a screenwriter, Lana, who's in her study in Copenhagen and has a question. Copenhagen. Copenhagen.

Hello, Lana, from Copenhagen.

[Speaker 3] (1:43:58 - 1:44:08)

Hi, Oprah. Hi, Eckerd. Hello.

Eckerd, I also have a cold, so I hope I sound as sexy as you do. So, yes.

[Speaker 2] (1:44:09 - 1:44:15)

I like your flowers on the wall, may I say? I like your art. Did you take those pictures yourself?

Oh, no.

[Speaker 3] (1:44:15 - 1:47:23)

I bought it from somebody. Okay, okay, great. Yeah.

But I'm a screenwriter. I'm also a producer. And after reading this chapter, it just floored me on so many levels.

I write pieces that involve scenes that may have violence. It may have a death. It may have rape.

But I try not to be gratuitous. But after reading this chapter, I wasn't quite sure how to be sure. And one particular experience that I had really kind of put me in a tailspin about how to create content, how to create media projects going forward after reading this book.

I had a few friends over for dinner, Danish friends of mine, and I've learned so much from the Danish people. They're wonderful, wonderful people. And at the time, there was in the news, the beginning of this year, a lot of what they call second-generation kids were burning cars here in Denmark.

And a friend of mine made the comment to me, well, I don't understand how people can burn their own neighborhoods. And that hit me like a ton of bricks. And although I was too young to remember the riots after Martin Luther King died, I remember that comment being spoken by Americans.

So here I am in Denmark and kind of hearing the same type of conversation. And I felt like my first response was, I've got to do a documentary on this. And so I started making the phone calls to do whatever I needed to do to talk to traditional Danes and also second-generation Danish people.

But then I read the chapter and I wondered whether or not my pain body as an African-American was now entering into this situation and creating something that may kind of negatively affect the pain body of another group of people. So I questioned whether or not I wanted to do this documentary. So what is your question?

What is your question to us? My question is, in this situation that I've just described, the pain body that led me to come up with the idea for this documentary, I think it comes from my experience of being an African-American and that I want to bring people together. I want to kind of not allow a situation that's not necessary to just go unchecked.

And I feel like media can do that. A documentary can open up that dialogue. But I'm wondering if my pain body, since it created this idea for a documentary, is this something that will help both sides?

Or am I just speaking to pain bodies, to other pain bodies?

[Speaker 1] (1:47:24 - 1:48:43)

Well, I don't believe necessarily that your pain body came up with the idea of making this documentary about the violence that's happening in Denmark. And I believe that you will probably show the wider context in which this violence happens and the root causes of this violence, not only historical but perhaps also psychological. And if all these things are included in the film, then to show violence can actually fulfill a useful purpose.

That's why I mention in the book that some of the most powerful anti-war films were war films because those films showed the reality of war, not some glamorized version of war for the pain body to feed on. So if you show the reality and the underlying causes at the wider context, then those films are not going to feed the pain body because they will help people become more conscious and perhaps not prematurely judge the people who are carrying out these acts of vandalism or whatever it is to see perhaps what lies behind it.

[Speaker 2] (1:48:43 - 1:50:27)

Correct. Thank you, Lana. Thank you so much.

I think it's interesting, though. Lana's talking about what you talk about on page 159, that as there are individual pain bodies that each of us carries because of whatever negativity happened in our lives, and we didn't completely deal with that at the moment, that there is also a collective pain body that nations carry and races carry. And you say the collective racial pain body is pronounced in Jewish people who suffered persecution over many centuries.

Not surprisingly, it's strong as well in Native Americans whose numbers were decimated, whose culture all but destroyed by the European settlers, and black Americans, too, for whom the collective pain body is pronounced, their ancestors violently uprooted, beaten into submission and sold into slavery. The foundation of American economic prosperity rested on the labor of four to five million black slaves. In fact, the suffering inflicted on Native and black Americans has not remained confined to those two races, but has become part of the collective American pain body.

It is always the case that both victim and perpetrator suffer the consequences of any acts of violence, oppression, or brutality for what you do to others you do to yourself. I think that there is not an understanding, and actually, Senator Obama in his speech a couple of weeks ago was trying to speak to this, this collective pain body that America holds. And I think a lot of Americans, number one, don't know it exists and want to deny that it does exist because they say, I didn't have anything to do with slavery, or I didn't have anything to do with the Native Americans.

Correct?

[Speaker 1] (1:50:27 - 1:50:28)

That's right.

[Speaker 2] (1:50:28 - 1:50:32)

And to not to recognize it is what? Is to be in denial of what is the truth.

[Speaker 1] (1:50:33 - 1:50:37)

Yes, and then it continues to be there without you knowing it.

[Speaker 2] (1:50:37 - 1:50:42)

That's right. Because the recognition of it is the beginning of being able to change it, right?

[Speaker 1] (1:50:42 - 1:51:41)

Yes, that's right. And I believe, since you mentioned Senator Obama, there was this controversy about the pastor who was making certain remarks. I believe that the pastor who has probably helped many, many people over many years, occasionally when he speaks, as far as I can tell, he gets taken over by the pain body.

And then the pain body speaks through him. And it's understandable, and I believe Obama understands that, although he may not use the term or be familiar with the term pain body, but he understands the wider context for those remarks and he realizes that it arises out of the collective pain. And once you see that these things arise out of the collective pain, you can see them in a much wider perspective.

And you don't personalize what this person is saying. It's not personal anymore. He's expressing collective pain.

[Speaker 2] (1:51:41 - 1:52:30)

You also talk about this when it comes to women. Pretty revolutionary. On page 155, you say, The suppression of the feminine principle, especially over the past 2,000 years, has enabled the ego to gain absolute supremacy in the collective human psyche.

Although women have egos, of course, the female form is less rigidly encapsulated than the male and has greater openness and sensitivity toward other life forms. If the balance between male and female energies, I found this so fascinating, had not been destroyed on our planet, you say, the ego's growth would have been greatly curtailed. With many people becoming more conscious, the ego is losing its hold on the human mind because the ego was never as deeply rooted in women.

It's losing its hold on women more quickly than on men.

[Speaker 1] (1:52:31 - 1:52:31)

Yes.

[Speaker 2] (1:52:31 - 1:53:01)

You know what? Reading this, as a female, living in the world today, able to make

choices and be my own person and express myself, I had forgotten about the years and years of torture and suppression and, you know, killing of women were the most natural things because you liked animals, because you were a midwife, because you were a woman who wanted to have a voice.

[Speaker 1] (1:53:02 - 1:53:02)

Yes.

[Speaker 2] (1:53:02 - 1:53:03)

Tortured, killed.

[Speaker 1] (1:53:03 - 1:53:03)

Yes.

[Speaker 2] (1:53:04 - 1:53:05)

Hundreds of millions of women.

[Speaker 1] (1:53:05 - 1:53:09)

Yes. And what I'm saying is it's the arising ego.

[Speaker 2] (1:53:10 - 1:53:12)

And that happened because of the ego in the male.

[Speaker 1] (1:53:12 - 1:53:29)

Yes. So it's not the male as such. It was the growing ego in the male that saw the feminine principle and the feminine energy as a threat because it could not fully establish itself in that.

[Speaker 2] (1:53:29 - 1:53:34)

You believe we would have had a new earth a lot sooner if there had been not the suppression of the female.

[Speaker 1] (1:53:35 - 1:54:20)

Yes, probably, yes. But the shift is happening now, and the interesting thing is that there are more women changing, going through the shift in consciousness, than men. Men are going through also, but there are, for example, Elizabeth Lesser mentioned at the Omega Institute, about 70-75% of the people who come there for inner work, consciousness transformation, and so on, are women.

So women are more open now to the change in consciousness that is happening than men. I'm not saying it's not happening to men also, but there's a greater openness.

[Speaker 2] (1:54:20 - 1:54:43)

We love it. Audrey in Campbell, California, one of our emails says, I have 20 pounds to lose as a child. My father and brother call me big girl and big fat cow.

Could this be? That's not good. Could this be why?

Audrey, that's not good at all. Could this be why I have such difficulty losing the weight? I've been hearing these words in my head for years and years, and I can't let the words go.

[Speaker 1] (1:54:43 - 1:56:58)

Help. So, of course, these words have become lodged in your mind, and they have taken up residence in your mind, and now you can't get rid of them. So they are, again, thoughts are energy formations, and thoughts that get lodged in your mind, sometimes they start in childhood, when parents tell you something negative.

For example, some parents tell their children, you are stupid. It's a stupid thing to say. Yes, it's a stupid thing to say that your kids are stupid, yeah.

And if told that repeatedly, this thought becomes lodged in their mind. A thought can, if you don't bring presence to it now, you won't be able to dislodge it. So the first thing is to realize what has happened to you, is that something that you were told years ago, repeatedly, has now become a thought that refuses to leave.

It's an energy, you are possessed, so to speak, temporarily, hopefully, by a thought. Some of you may have seen a film called The Number 23 with Jim Carrey last year, and that's about a man who becomes obsessed with the idea of the number 23. And he sees it, suddenly he sees everywhere, significance in the number 23.

And that's an example of how one thought can take possession of your entire mind, and then through this one thought that takes possession of your entire mind, you interpret the whole universe, the whole of reality. This is how dangerous it can be, if you're not careful, how one thought can take you over. So realize, the questioner here needs to realize that this is an old thought, and realize it's no more than a thought.

It is not the truth. It's an old record that has been playing itself.

[Speaker 2] (1:57:00 - 1:57:03)

Over and over in your head. Big fat cow, big fat cow, big fat cow.

[Speaker 1] (1:57:03 - 1:57:13)

Yes, no more than an old, no more than a tape. So when you hear it again, when you hear that in your mind, you realize there's the old tape again.

[Speaker 2] (1:57:13 - 1:57:13)

That's right.

[Speaker 1] (1:57:13 - 1:57:16)

It loses its power, because it's no more than that.

[Speaker 2] (1:57:16 - 1:57:21)

That's right. There's an old tape for the past, and the past has no power over the present moment.

[Speaker 1] (1:57:21 - 1:57:21)

No.

[Speaker 2] (1:57:21 - 1:57:57)

All right. I love also when you say that thinking is no more than a tiny aspect of the totality of consciousness, the totality of who you are. Yes.

I had an awakening moment with that thought, because we all think that we are our thoughts. Up until reading this book, I think so many of us, I was one of those people thinking that we were our thoughts. Yes.

And then to read that thinking, not only are we not our thoughts, we are the awareness of our thoughts, but that thinking is only no more than a tiny aspect of the totality of consciousness, the totality of who you are.

[Speaker 1] (1:57:57 - 1:58:08)

Yes. And the awareness, of course, compared to thinking, the awareness is vast, it's limitless, and has infinite potential for anything creative to come into your life.

[Speaker 2] (1:58:08 - 1:58:10)

Because that's where all your creativity comes from.

[Speaker 1] (1:58:10 - 1:58:23)

Yes. Not through thinking. Thinking can become a secondary tool in manifesting something, but not with the creative insight, the creative realization, the creative idea

does not come through the movement of thinking.

[Speaker 2] (1:58:24 - 1:58:31)

Wow. Think about that, everybody. That when you have a creative inspiration, it does not come through your thoughts.

[Speaker 1] (1:58:31 - 1:58:31)

No.

[Speaker 2] (1:58:31 - 1:58:33)

It comes through your being.

[Speaker 1] (1:58:33 - 1:58:35)

Yes. And so the space of awareness.

[Speaker 2] (1:58:36 - 1:58:37)

The space of awareness.

[Speaker 1] (1:58:37 - 1:59:10)

Now, to the extent to which you are creative in your life depends on how much access you have in yourself to that space of awareness, of presence. And it's sometimes enough for brief moments to have access to that, and for some people that's enough to lead a creative life. Right.

But, of course, we want to be more than that, not just have brief access, but to make it the very foundation of your life.

[Speaker 2] (1:59:10 - 1:59:29)

It's like when Quincy Jones was doing the We Are The World tape, and he brought together all of those artists, and he left the door open. First they had a sign outside the door that said, Check your egos at the door. And then they left the door open.

He said, We wanted to leave room for God to walk in the room. Leave enough space for God to walk into the room. Yes.

Yes.

[Speaker 1] (1:59:29 - 1:59:34)

So you're leaving the space. Leaving the space. Leaving the space inside yourself.

[Speaker 2] (1:59:34 - 1:59:34)

Yes.

[Speaker 1] (1:59:37 - 2:00:24)

So, also if you want change in your life, some people don't know, there will be other chapters when we'll talk about life purpose and so on, but the realization of what it is, for example, what it is that you're meant to do in your life, also comes from that inner space. Are you able to allow the space within to come still? Right.

And then whatever it is that you need to know will arise from there. Will come through that. Yes.

And then it may come as a thought, but then it will be an inspired thought. Right. Without the space, without the stillness, without accessing that dimension, thinking cannot be inspired.

There is no inspired thinking. The inspiration comes from the realm that is deeper than thought.

[Speaker 2] (2:00:24 - 2:00:27)

I got that. And you're never going to think your way to a purpose.

[Speaker 1] (2:00:27 - 2:00:32)

No. And you're not going to worry your way out of a problem.

[Speaker 2] (2:00:33 - 2:00:35)

You're not going to worry your way out of a problem.

[Speaker 1] (2:00:35 - 2:00:39)

It's impossible because worry means to manufacture more problems.

[Speaker 2] (2:00:39 - 2:00:41)

The same thing. You're just continuing the same thought over and over.

[Speaker 1] (2:00:41 - 2:00:42)

Yes.

[Speaker 2] (2:00:42 - 2:00:48)

Yes. You need a different kind of consciousness. Wasn't it Einstein that said that?

Yes.

[Speaker 1] (2:00:48 - 2:00:59)

I don't remember whether it was Einstein or Jung, but he said a problem cannot be solved on the same level of consciousness that gave rise to the problem. That created it. Yes.

[Speaker 2] (2:00:59 - 2:01:10)

We have an email from Judy in Columbia, South Carolina. Could you talk a bit about alcohol and drug abuse in the pain body? Is this an attempt at escape from the pain body, alcohol and drug abuse?

[Speaker 1] (2:01:11 - 2:03:02)

Yes. Often it is. And I mention that in the book.

It's an escape of not wanting to feel the pain anymore. In some people, the pain body is active almost all the time. And that is a dreadful way to live.

And those people in whom the pain body is active almost all the time, often they will seek some kind of escape from it because they can't live with that pain anymore. The pain body loves it, but it makes your life more and more miserable. But there is also a good chance, and maybe that connects us to what I said in the book, if people who have a heavy pain body, their chance of awakening is also quite great because when life becomes unbearable because you are creating so much pain continuously for yourself, your desire to awaken, to finally get out of this misery, is much greater than a normal person's desire to awaken.

In other words, you could say when you are having a relatively pleasant dream, you don't mind so much dreaming on, but when your dream turns into a nightmare, then you really want to awaken from that when you can't stand it. And that was the case with me. I had a very, very heavy pain body that drove me almost very close to suicide until the realization came I cannot live with myself any longer.

That thought was the breakthrough where the separation happened from the consciousness that I am and the ego and the pain body that I had been identified with as the unhappy little me.

[Speaker 2] (2:03:02 - 2:03:07)

Were you really actually going to kill yourself? Did you have a plan to kill yourself?

[Speaker 1] (2:03:08 - 2:03:12)

Yes. My first plans to kill myself I already had at the age of 9 and 10.

[Speaker 2] (2:03:13 - 2:03:14)

Really?

[Speaker 1] (2:03:14 - 2:03:20)

Yeah. So I had worked it all out, but somehow I didn't quite have the courage yet to do it.

[Speaker 2] (2:03:20 - 2:03:22)

Because the pain body was so heavy even at 9 and 10?

[Speaker 1] (2:03:22 - 2:03:29)

Already then it was quite heavy. Then it subsided a little bit and then it came back again very strongly in my 20s.

[Speaker 2] (2:03:29 - 2:03:37)

Wow. And what was it? What was it that caused you to feel you felt depressed, you felt unworthy, you felt what?

[Speaker 1] (2:03:37 - 2:03:53)

It was partly living in almost continuous conflict in the home environment between my parents who were always fighting. There was very little peace at home. I was very sensitive, so it was very hard for me to even be there at home.

[Speaker 2] (2:03:54 - 2:03:59)

As you say in the book, for children who watch their parents fight, it's almost unbearable.

[Speaker 1] (2:03:59 - 2:04:21)

Yes. And that of course contributes to the child's growing pain body. So my pain body grew very quickly.

But if this had not been the case, I would never have awakened. Right. I would have been in a relatively pleasant dream.

That's right.

[Speaker 2] (2:04:21 - 2:04:26)

If you'd had a nice happy childhood, you might not be sitting here teaching with us tonight.

[Speaker 1] (2:04:26 - 2:04:27)

Certainly not.

[Speaker 2] (2:04:27 - 2:04:27)

No.

[Speaker 1] (2:04:27 - 2:04:36)

No. So retrospectively, one is grateful for one's suffering because eventually suffering will wake you up.

[Speaker 2] (2:04:37 - 2:04:56)

You said when I read earlier on page 141 about any negative emotion that's not fully faced and seen for what it is in the moment it arises, does not completely dissolve, it leaves behind a remnant of pain. So when we are faced with negative emotions on a daily basis, we should embrace them, we should go into them rather than resist them.

[Speaker 1] (2:04:56 - 2:04:58)

Yes. Accept whatever emotion.

[Speaker 2] (2:04:58 - 2:04:59)

Accept it.

[Speaker 1] (2:04:59 - 2:05:10)

Accept because it's part of accepting the present moment because if a certain negative emotion is part of what's happening in the present moment, what can you do? It's already happening.

[Speaker 2] (2:05:11 - 2:05:11)

Take it.

[Speaker 1] (2:05:11 - 2:05:47)

Take it. Oh, there it is. I can feel that anger.

I can feel the sadness. I can feel it. Be the space for it.

So accept that it is there. The acceptance of the present moment, no matter what form it takes, externally or internally, whatever form it takes. Externally, it means whatever situation arises right now, it always is as it is at this moment.

You might as well say yes to it. Internally, it means whatever emotion arises at this moment, it is as it is. You might as well say yes to it.

[Speaker 2] (2:05:47 - 2:06:03)

Well, I know next week we're going to be talking about breaking free of the pain body, but just for now, if every time you can see it show itself and recognize it for what it is, there it is, there's my pain body again, there's his again, that the awareness of it begins to dissolve it. Correct?

[Speaker 1] (2:06:04 - 2:06:04)

Okay.

[Speaker 2] (2:06:05 - 2:06:23)

Let's go to our new Earth Study group watching our webcast. Hey, everybody at Borders on Michigan, are you enjoying the class tonight? Yes.

Interesting. All the pain bodies have gathered together at Borders. I hear Courtney has a question.

[Speaker 6] (2:06:24 - 2:06:57)

Yes. Yes, I have a question. Hi.

I think a lot. So what I'm curious to know is, when I'm not in a relationship, I obsess that I'm going to be alone. And when I'm in a relationship, I obsess about my career or money or anything.

And I think a lot of people my age obsess about this, money, career, finding a relationship. What you say in the book, Eckhart, makes sense, but what I guess I'm having trouble with is taking that and actually putting it, you know, changing my life kind of daily, I guess.

[Speaker 2] (2:06:57 - 2:07:02)

I love the makes sense but. What you say makes sense but. Go ahead.

[Speaker 6] (2:07:03 - 2:07:14)

It does make sense, but then I just don't know, I guess I'm having trouble putting that into my daily life. How do I not obsess or think about these things all the time and try and stay in the present?

[Speaker 1] (2:07:15 - 2:07:22)

Well, when you say obsess, of course you're talking about certain thoughts that go through your head.

[Speaker 2] (2:07:23 - 2:07:26)

Over and over and over. Over and over and over.

[Speaker 1] (2:07:26 - 2:08:08)

So are you able sometimes to, while these thoughts go through your head, to recognize the futility of these thoughts? Are you sometimes able to be there as the presence in the background or see, for example, just after they happened, let's see, for example, realize for the past 20 minutes I've been obsessing about this or that. I'm having had thoughts about a certain situation that's not here now.

And that's part, of course, of the structure of the egoic mind. It loves to do that. Are you sometimes already there as the presence or are you always totally identified with the?

[Speaker 6] (2:08:09 - 2:08:26)

No, sometimes I am. And in the hindsight, I can go back and realize what I've done, but it's in the moment when I'm doing this and my mind just won't stop. It just keeps going and going and I keep thinking about things that it's hard to stop, I think, and kind of realize what I will realize eventually.

[Speaker 1] (2:08:26 - 2:09:29)

Yes, now something applies that we talked about the other week when we are talking about worry. Worry is another type of that kind of thinking, what you call obsessing. These thoughts, the way I put it two weeks ago, was these thoughts pretend to be important and necessary.

These thoughts want to draw in all your conscious attention and it's almost as if every thought we're saying, give me your attention. This is very important. You must think about this.

Think, think. Right. So the thoughts have the ability, they have a certain momentum behind them.

This is the momentum of the mind. And so it's not easy to become free of that. But the first freedom is in realizing their futility in the moment they happen and to realize that they fulfill no useful purpose except to make your life miserable.

[Speaker 2] (2:09:30 - 2:09:32)

Yeah, because what has the obsessing gotten you?

[Speaker 6] (2:09:33 - 2:09:38)

What does it do for you? Worry. More worry.

It's just kind of an idea of how to be, how to just be.

[Speaker 2] (2:09:38 - 2:09:46)

And also takes energy away from your being. It takes energy away from your being able to be fully present with whatever it is you're doing.

[Speaker 1] (2:09:47 - 2:09:47)

Yes.

[Speaker 2] (2:09:47 - 2:09:48)

You can see that, right?

[Speaker 1] (2:09:48 - 2:09:49)

You see that.

[Speaker 6] (2:09:49 - 2:09:53)

Oh, yeah. It's just at the time sometimes it's not so... Yeah.

[Speaker 1] (2:09:53 - 2:10:30)

So rather than trying to get rid of those thoughts, because what you resist persists. Right. So if you try to get rid of those thoughts, that will be hard.

But if you see they are futile and they are meaningless and they are no more than part of the structure of the conditioned egoic mind, because if you change your situation, you will obsess about something else. You've experienced that already. So if you're in a relationship, you then have some other thing to obsess about.

If there's no relationship, you can obsess about the lack of relationship. Yep.

[Speaker 7] (2:10:32 - 2:10:32)

Yep.

[Speaker 1] (2:10:33 - 2:10:40)

Or if you're making money, you can obsess about perhaps losing it. Perhaps the financial market will collapse.

[Speaker 7] (2:10:40 - 2:10:41)

Right.

[Speaker 1] (2:10:41 - 2:11:10)

Or if you have no money, then you obsess about how to make money. So see the futility of all this movement of thought in the moment it happens and realize it actually takes away your power. It's like a little parasite.

Egoic thought patterns are almost like a parasitic entity that lives in you that sucks up all your conscious attention.

[Speaker 2] (2:11:10 - 2:11:11)

You got that right, Courtney?

[Speaker 6] (2:11:12 - 2:11:16)

Oh, yeah. It makes sense now. It's just when I'm going through it, I can't stop.

[Speaker 2] (2:11:16 - 2:11:35)

Well, the thing to do is all of this doesn't happen. Awakening doesn't happen all at once. No.

The whole process is you have to catch yourself doing it more and more often. You start slowly, and more and more often you catch yourself, and pretty soon or later you'll find.

[Speaker 1] (2:11:35 - 2:11:35)

Yes.

[Speaker 2] (2:11:36 - 2:11:36)

Yeah.

[Speaker 1] (2:11:36 - 2:12:07)

Or another thing that might be helpful is when the mind is not overly active, just normal moments, occasionally choose to take your attention away from thinking. We mentioned it earlier. Right.

And bring your attention to the present moment. Either use the device of feeling the inner body, conscious breath, sense perceptions, conscious alert sense perceptions. So choosing to be present rather than to be thinking.

[Speaker 2] (2:12:07 - 2:12:16)

And what that does is you begin to train yourself. You begin to train yourself to be

present with yourself.

[Speaker 1] (2:12:16 - 2:12:16)

That's right.

[Speaker 2] (2:12:16 - 2:12:18)

It's about present moment training.

[Speaker 1] (2:12:19 - 2:12:22)

Right. And then presence grows in you.

[Speaker 2] (2:12:22 - 2:12:23)

Yes, it does.

[Speaker 1] (2:12:23 - 2:12:29)

But you have to invite it in. Yeah. Invite it in when the mind is not totally mad.

[Speaker 2] (2:12:29 - 2:12:29)

Right.

[Speaker 1] (2:12:29 - 2:12:37)

And then when the mind does become, then these periods come when it gets totally mad, then it's more likely that there will still be a presence there in the background.

[Speaker 2] (2:12:37 - 2:12:39)

Still can take a breath.

[Speaker 1] (2:12:39 - 2:12:39)

Yes.

[Speaker 2] (2:12:39 - 2:13:03)

I'm getting better at it. I've actually gotten better in the past five weeks, and you will too, Courtney. Thank you.

Thank you. Thanks, everybody at Borders. Thank you all.

Okay. Somebody asked earlier, there was an email where somebody wanted to know, and I didn't get to it, wanted to know whether or not that pain body allows artists and writers and creative people to be more creative, the pain body.

[Speaker 1] (2:13:04 - 2:13:32)

There are, especially in modern art and modern writing, there are some artists who express the pain body in their work. So when you read their work or when you see their visual art, you can see, wow, there's a lot of pain in there. And perhaps that is how they free themselves to some extent of the pain body because they externalize it and make it into an object.

Yeah.

[Speaker 2] (2:13:32 - 2:13:35)

You can take that suffering and turn it into something else.

[Speaker 1] (2:13:35 - 2:14:09)

Now, whether this is really helpful to many humans, I don't know. To see so much pain on a canvas, I'm sure it was helpful for the artist to externalize that. So I believe that the deepest art goes deeper than that, than just show the pain, the human pain.

It may also include the human pain, but like the great works of literature are not just expressions of human suffering. They also show a dimension that's beyond suffering. Right.

[Speaker 2] (2:14:10 - 2:14:44)

Well, another question from Mary in Birmingham, Michigan. Politics in the pain body, she writes. Is it the pain body that leads us to be fascinated with others' downfalls, such as the governor of New York and the mayor of Detroit?

I find myself eagerly watching the news to hear more about the scandals. I find myself wondering what I would do if I were in their place, having risen so high, so successful, and fallen so far. Fallen so far.

That's Mary in Birmingham, Michigan. Is that our pain body that loves to hear bad things about other people, the tabloids?

[Speaker 1] (2:14:45 - 2:14:45)

Yes.

[Speaker 2] (2:14:46 - 2:14:49)

Even watching the news, things that are true, scandals.

[Speaker 1] (2:14:49 - 2:14:50)

Loving bad news.

[Speaker 2] (2:14:51 - 2:14:52)

Yes, loving bad news.

[Speaker 1] (2:14:52 - 2:15:17)

Is also of the pain body. And so there are some publications actually thrive on emotional negativity. They actually sell a negative emotion.

Some newspapers do it in their headlines. And because they have realized the more negative the headlines are, the more papers they sell. Yeah.

You were saying the British press. They love it. Love it.

[Speaker 2] (2:15:17 - 2:15:20)

Yes. And we do too now in our country.

[Speaker 1] (2:15:20 - 2:15:20)

Yeah.

[Speaker 2] (2:15:20 - 2:15:30)

Yeah. More and more tabloid newspapers, tabloid magazines, following the lives of famous people. People love to see famous people fail, fall.

[Speaker 1] (2:15:30 - 2:15:30)

Yes.

[Speaker 2] (2:15:30 - 2:15:32)

And that's our pain body?

[Speaker 1] (2:15:32 - 2:15:56)

Yes. Whenever you see that negativity, the enjoyment of negativity in whatever form, or the enjoyment of negative events, the enjoyment of negative things happening to people, the enjoyment of your own negative thinking, all that is the pain body. It loves pain.

It lives on it.

[Speaker 2] (2:15:56 - 2:15:58)

And loves drama. It seeks drama.

[Speaker 1] (2:15:58 - 2:15:59)

Drama is part of that pain. Yes.

[Speaker 2] (2:15:59 - 2:16:12)

Yes. Yes. Yes.

That story you told about going into the restaurant. Oh, yes. Yeah.

Oh, my gosh. Going into the restaurant and this guy is all disrupted. Wow.

[Speaker 1] (2:16:12 - 2:16:36)

Yes. But it was particularly strange because it happened immediately after I'd had a session with a woman who had a very heavy pain body at home. She came to see me at home.

And she had carried this pain body for many, many years. And it was so heavy that one could almost sense it in the energy field. In the room.

[Speaker 2] (2:16:36 - 2:16:39)

We've all encountered people like that where it's deep.

[Speaker 1] (2:16:39 - 2:16:40)

Yes. It's heavy. It's dark.

[Speaker 2] (2:16:40 - 2:16:41)

Yes.

[Speaker 1] (2:16:41 - 2:18:06)

So I had been doing work with her and suddenly she became conscious. She was able to separate suddenly for the first time in her life. She was able to separate herself from the pain body.

And there was an awareness that realized she was carrying this heavy pain body inside. That was a great liberation for her. And she went off and said, Oh, wonderful.

Thank you so much. And that was the beginning of a change in her. And after this session with the woman, I went off to the restaurant.

And I felt that I was so happy that the pain body had left her, not left her permanently, but the awareness had come in. And then in the restaurant, I encountered a man in a wheelchair at a table nearby who had just finished his meal. And then I could feel the

negative emotion in him building up, becoming stronger and stronger and stronger.

And suddenly he started shouting and screaming. And I realized I had a suspicion that the pain body, the universal pain body, because every personal pain body is an expression of the one human universal pain body, that the pain body had come back there to tell me, I'm still here. You thought you got rid of me, but I'm still here.

So the pain body got into the person who had the most negativity inside.

[Speaker 2] (2:18:07 - 2:18:10)

Because the person with the most negativity would have drawn it in.

[Speaker 1] (2:18:10 - 2:18:10)

Yes.

[Speaker 2] (2:18:10 - 2:18:18)

But did you, at the end of this incident in the book that you write about, and the restaurant owner says, Did you do all this? Did you cause this?

[Speaker 1] (2:18:18 - 2:18:21)

The restaurant owner must have had some intuition that there was some connection.

[Speaker 2] (2:18:22 - 2:18:30)

Between you sitting in the restaurant and all this disruption. And so the answer is, Did the pain body follow you into the restaurant?

[Speaker 1] (2:18:30 - 2:18:54)

I never knew the answer. It occurred to me that that might have happened. All it means is that the energy that was so heavy, the room, my place where she had come to see me was so heavy with that energy.

When I left, perhaps it came with me. And it's possible. I don't know the final answer to that.

Yeah.

[Speaker 2] (2:18:55 - 2:19:02)

Yes. Because as we were saying earlier, you speak of the pain body like it's its own alien force. Like a ghost of some kind.

[Speaker 1] (2:19:02 - 2:19:02)

Yes.

[Speaker 2] (2:19:03 - 2:19:08)

But it is. It's not a ghost. It's an energy.

It's an energy field.

[Speaker 1] (2:19:08 - 2:19:33)

And eventually it becomes transmuted. Which means it loses its energy for its pain body form. And the very energy that was trapped there because of the energy was trapped.

It was emotional energy that was trapped inside this shell. That becomes freed through presence.

[Speaker 2] (2:19:34 - 2:19:43)

So that's what we're going to talk about next week. Next week is how you can begin to free the pain body or any energy that you're carrying from the past.

[Speaker 1] (2:19:43 - 2:19:44)

Yes.

[Speaker 2] (2:19:44 - 2:19:45)

And you can free it instantly.

[Speaker 1] (2:19:45 - 2:20:12)

You free it instantly. But although not the whole of it necessarily instantly. But in the moment, some of it can become transmuted.

And the example I gave is like it's like putting a log into the fire. The fire is the fire of consciousness or presence. And so the pain body can actually be transmuted and becomes presence.

We'll talk about that next week.

[Speaker 2] (2:20:12 - 2:20:18)

Before we say goodbye, though, let's sum up what we've covered in this class today. What do you want people to know about the pain body?

[Speaker 1] (2:20:19 - 2:20:54)

The most vital thing is for people to be there when it happens. Now, when it happens

means it's either happening to somebody close to you at home, your partner or family member. Or more importantly, when the pain body happens to you.

Now, it's easier to realize that the pain body is there when you see it arising in somebody else. Always easier. You require more presence to see it in yourself.

But that's the vital thing is to be there and realize it. That's the pain body.

[Speaker 2] (2:20:54 - 2:21:14)

Well, the way you know it's in yourself is when you start to tell yourself the story. The woman who was the big fat cow or family had called her a big fat cow her whole life. When you start to replay the tapes in your head over and over again.

My story, my story, my story. Identifying with that. Anything you identify with is ego.

[Speaker 1] (2:21:14 - 2:21:15)

Yes.

[Speaker 2] (2:21:15 - 2:21:18)

Right. That's how you know it's the pain body.

[Speaker 1] (2:21:18 - 2:21:40)

Yes. Or a sudden emotion arises. Something your partner made a remark, said something.

And an enormous emotion arises that is out of proportion to the external trigger. And that could be the beginning of the arising pain body. So then you say, oh, there's the pain body.

Then you already, you're not at the mercy of the pain body.

[Speaker 2] (2:21:40 - 2:21:51)

So let me ask you this. On the night that you had that, you know, the breakthrough where you said, I cannot live with myself any longer. Did you lose your pain body too?

[Speaker 1] (2:21:51 - 2:21:52)

Yes.

[Speaker 2] (2:21:53 - 2:21:55)

Well, that just was one happy day, wasn't it?

[Speaker 1] (2:21:57 - 2:21:58)

That's quite rare.

[Speaker 2] (2:21:58 - 2:21:59)

Oh, my goodness.

[Speaker 1] (2:22:01 - 2:22:02)

You lost your ego.

[Speaker 2] (2:22:02 - 2:22:04)

You lost your pain body. What a day that was.

[Speaker 1] (2:22:05 - 2:22:59)

Well, after years of dreadful suffering. So that's the one more thing to say about the pain body is when you see it in somebody else, you have to be very careful. The pain bodies don't like to hear that they are the pain body.

So when you're talking to somebody like your partner, you have to be very careful. Because once the partner has already been taken over by the pain body, if at that stage you say, there's your pain body. Your partner won't be hearing you anymore.

The pain body will be hearing you and the pain body will say something back. And it won't be pleasant. And you can't argue with the pain body.

You can never win an argument with the pain body. He'll always win. The pain body will win.

It will go on and on and on and find another clever argument why the pain is justified and right.

[Speaker 2] (2:23:00 - 2:23:19)

And so it's like our first caller from Silver Spring was talking about her sister. What we must learn to do is be compassionate. Yes.

Stand still. Yes. Stand still, as I said with the point.

Stand still and allow it to be. Yes. Whatever it is.

Yes. And then.

[Speaker 1] (2:23:19 - 2:23:21)

And then you don't feed it.

[Speaker 2] (2:23:21 - 2:23:26)

You don't feed it. Don't allow yourself to be drawn into the, pulled into the drama of it.

[Speaker 1] (2:23:26 - 2:23:56)

And if the pain body is not fed, then it won't sustain itself for that long. It will have to seek some other place where it will get fed or it will subside. So that's the beauty when you're in a relationship.

If both partners are conscious enough, you can have an agreement that says, if I observe the pain body beginning in you or you observe the pain body beginning in me, please let me know.

[Speaker 2] (2:23:56 - 2:23:56)

I'm going to point it out.

[Speaker 1] (2:23:56 - 2:24:10)

You have to point it out at the beginning before it takes over completely. Because once it's taken over completely, the person won't be hearing you anymore. But at the beginning, you can still say, could that be your pain body?

Even that is dangerous, but you can try.

[Speaker 7] (2:24:10 - 2:24:12)

Oh, it's not my pain body.

[Speaker 2] (2:24:13 - 2:24:50)

Well, thanks to everybody around the world for joining us again. This fifth class will be available on demand tomorrow for free, of course, here at Oprah.com. And if you want to download or watch any of our classes, you can do that also tomorrow.

All of them are available at Oprah.com and iTunes. It's free. Thanks to Nature Made Soft Gel Vitamins.

Don't forget to update your workbook and get ready for next week's class. Again, we thank you. Thank you.

We thank you. You're a man without a pain body. We'll see you in class next time.

Thank you. Good night, everybody.